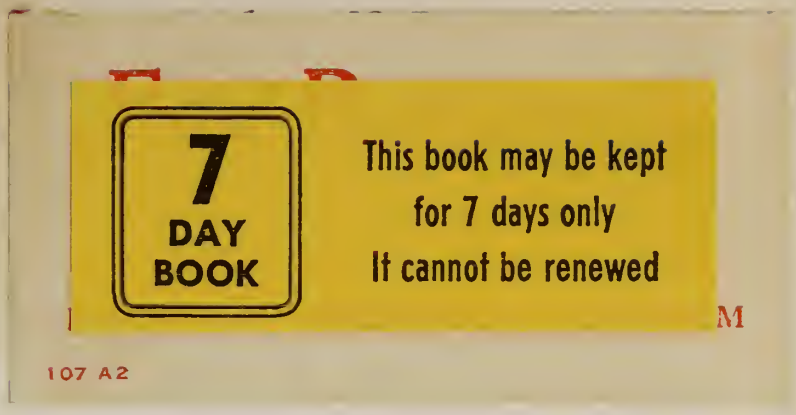
272.05 W-86 29662
Woodstock Letters
v. 88 (1959)

272.05 W-86 29662

~~060.6~~
W-86
272.05



WOODSTOCK LETTERS

VOL. LXXXVIII, No. 3 JULY, 1959

CONTENTS FOR JULY, 1959

THE MILFORD NOVITIATE 211
Alfred J. Labuhn

VATICAN MANUSCRIPTS ON MICROFILM 222
Lowrie J. Daly

A LOOK AT CATHOLICISM IN NIGERIA 230
James L. Burke

THE SOCIETY AND THE LITURGICAL MOVEMENT 238
Paul L. Cioffi
William P. Sampson

HOW IGNATIAN IS THE SODALITY? 247
John C. Haughey

FATHER LEO MARTIN 277
Michael McHugh

GEOGRAPHICAL DISTRIBUTION OF JESUITS 293
William J. Mehok

TEMPORAL COADJUTOR ASSIGNMENTS 300
Leo B. Hyde

BOOKS OF INTEREST TO OURS 302

CONTRIBUTORS

Mr. Alfred Labuhn (Chicago Province) is studying philosophy at West Baden.

Father Lowrie J. Daly (Wisconsin Province) is director of microfilm projects and editor of *Manuscripta* at St. Louis University.

Father James L. Burke (New England Province) is prefect general of colleges and universities in his province.

Father Paul L. Cioffi (Maryland Province) and Father William P. Sampson (New York Province) are Fourth Year Fathers at Woodstock.

Mr. John C. Haughey (Maryland Province) is studying theology at Woodstock.

Mr. Leo B. Hyde (California Province) is studying theology at Alma.

Father Michael McHugh (Oregon Province) teaches at Seattle Preparatory School.

Father William J. Mehok (Wisconsin Province) is assistant secretary of the Society in charge of statistics.

Father William T. Noon (New York Province) is professor of English literature at Canisius College.

For Jesuit Use Only

Published four times a year, in February, April, July and November.

Entered as second-class matter December 1, 1942, at the post office at Woodstock, Maryland, under the Act of March 3, 1879. Subscription: Five Dollars Yearly

WOODSTOCK COLLEGE PRESS
WOODSTOCK, MARYLAND

The Milford Novitiate

Albert J. Labuhn, S.J.

An historic river in Ohio winds through territory which was part of the underground railroad during the Civil War. Eight miles before it empties into the Ohio, the Little Miami passes a small town, rushes toward a tall Gothic tower, then suddenly makes a sharp right turn, and flows below property now owned by the Society of Jesus. The town is Milford, Ohio; the tower surmounts Sacred Heart Novitiate of the Chicago Province; and the property is called Ripples.

Early Milford

In May, 1788, John Nancarrow, a Dutch burgomaster, surveyed and laid claim to land east of Cincinnati, Ohio, and in later years increased his acreage by profits on the grain market. But speculation finally ruined him, forcing him to sell his entire 230 acres in 1802 to Philip Gatch, for $920.[1] By January, 1806, John Hageman had acquired ownership of sixty-four of these acres for his grain and flour mills, giving the name Hageman's Mills to the area.[2]

About the time Nancarrow sold his land to Philip Gatch, Mathias Kugler, an immigrant from Baden, Germany, came to Chris Waldschmidt's mills at Little Germany which is now Camp Dennison. A few years later he married Waldschmidt's daughter. After the birth of two sons, John and Mathias Jr., Mathias Kugler succeeded to his father-in-law's business, and merged with Hageman. Their interests soon grew to include gristmills, sawmills, papermills, a distillery, and a general store. Kugler's eldest son John acquired the entire enterprise about 1830, and moved to Hageman's Mills.[3]

---

[1] Arthur P. Bancroft, *A History of Clermont County* (Batavia, Ohio, 1880), p. 460.

[2] *Ibid.*

[3] Robert L. Black, *The Little Miami Railroad* (Cincinnati, n.d.), p. 19.

Originally it had been necessary for customers to ford the river; hence, the little town was called Milford. Later, a toll bridge was built; but in protest against the exorbitant rates charged him John Kugler brought in stone to build his own bridge. Alarmed at the prospect of losing their best customer, owners of the toll bridge reduced Kugler's rates. Accordingly, he used the stone to build an inn, a stable, and several warehouses still standing in Milford. After his marriage to Rebecca West, he converted the inn to a home, making a trip to Paris to obtain fancy chandeliers.[4] His mills had brought trade and settlers to Milford, and by 1836 the town was incorporated.[5] In 1840, the Little Miami Railroad was completed from Cincinnati to Milford, John Kugler providing the site for the Cincinnati depot. And on December 14, 1841, the *Governor Morrow,* a twelve-ton, four-wheeled, ten-foot locomotive, with two coaches and a freight car, made the trip from Cincinnati to Milford in an hour and a half.[6]

John Kugler died intestate in 1868, and all of his property, valued at over half a million dollars, went to his wife Rebecca. A year later his widow married Edward B. Townsend. When she died without issue in 1871, the property and money was divided between Townsend and her brother John West.[7]

A portion of this inheritance was Kugler's Woods, at that time Milford's favorite picnic grounds. It was here that a narrow gauge railroad, a division of the present Norfolk and Western, which passes south of the Novitiate, was then laying its track. It bridged the East Fork River, came across what is now the Juniors' athletic field, ran directly in front of the shrine of St. Ignatius, and proceeded over the front lawn to Newtonville. But just after the track had been laid the company went bankrupt; and as a result the line was never opened to passenger trains.

---

[4] Information gleaned from a souvenir sketch of Milcroft Inn, Milford, Ohio, a restaurant which was converted from Kugler's original inn.

[5] Arthur P. Bancroft, *Gazetteer and Directory of Clermont County* (Batavia, Ohio, 1882), p. 49.

[6] Black, p. 33.

[7] Will of Rebecca West on file (1871) in Probate Court, Clermont County Courthouse, Batavia, Ohio.

The property also served as an entertainment center about this time. Baseball had found its way into American life. A field just inside the front gate of the novitiate became a baseball diamond. It was the home of the Milford nine, which was good enough to win the Silver Ball, symbol of the amateur championship of Ohio, and also regularly played the Cincinnati Redlegs' second team, sometimes defeating them.[8] Wheelwrights, carriage makers, tinsmiths, and millers were among Milford's 732 people in 1880.[9] Within the next fifteen years Milford would become noted for the elegant country homes of merchants and businessmen of Cincinnati.

Irwin Estate

The marriage of one of these Cincinnati businessmen, William Taylor Irwin, of the Irwin-Bahlmann Brokerage, to Louise Orr, daughter of a Cincinnati surgeon, brought yet another country home to Milford. Living in the city during the winter, the Irwins decided to buy a country place for the summer months. May, 1895, saw the purchase of Kugler's Woods, comprising eighty-eight acres, from the Townsend-West Estate by William T. Irwin. He promptly dropped the name Kugler's Woods and called the property Ripples, having noticed that the current of the Little Miami flowing swiftly over its boulder rock bed produced numberless ripples. Workers hired for a dollar a day hauled rock from the river for the new house. The rocks were spread out, the best being selected for the house, while the remaining ones were used for the barns and greenhouse. Irwin furnished the homestead, which had something of the hunting lodge about it, with carved tables, silver chandeliers, oaken bedsteads, and costly settees.

By September, the home was finished. In the ensuing years the Irwins had the pleasure of entertaining frequently, for their large mansion could provide as many as twenty-three persons with overnight accommodations. Carriages

[8] Information received in a conversation with the Laudeman family, neighbors of the novitiate.

[9] Bancroft, *Gazetteer and Directory*, p. 10.

carrying Tafts, Procters, and members of other noted families often rolled up to the twin-lamped door.[10]

Other buildings on a lower level of the property were a milkhouse with windmill overhead, and an icehouse. In 1905, a swimming pool was dug on the site of Kugler's maple sugar refinery. But the main attraction was the pavilion built in 1915. The Irwins had twin boys who died in infancy, a daughter, Janet, who died when she was twelve, and the youngest, Anna Louise, for whom they built the pavilion. It made the perfect setting for her debut and dances, for it had a dance floor sixty-two by thirty-three feet. Anna Louise's dinner-dances sometimes attracted as many as four hundred guests and Francis G. Baldwin was generally her escort. Anna Louise married Baldwin, and after World War I, she no longer used the Milford homestead. On her mother's death in 1922, she became sole heir to the house and property.[11]

Missouri Province Expands

In 1925, the hundred year old Missouri Province numbered 1217 Jesuits, an increase of fifty-nine over the previous year. There were one hundred and seven Scholastic novices and thirteen novice Brothers under the care of one master of novices at St. Stanislaus Novitiate, Florissant, Missouri.[12] One man could train such a large number only with difficulty, and the overcrowded conditions called for another house of probation. Accordingly, Very Reverend Father Francis X. McMenamy decided to purchase property for a new novitiate. Because of the Province Procurator's poor health at the time, Father Aloysius A. Breen was appointed to assemble information concerning the relative merits of several proposed locations. Of them he wrote:

> I was given a list of possible sites, eight of them, among which were Interlaken, Indiana, Milan, Indiana, Ottawa, Illinois, Fort Thomas, Kentucky, and a villa in Wisconsin. I visited each of

[10] Information received in a conversation with the Craver family, residents of Milford.

[11] Will of Mary Louise Irwin on file (1922) in Probate Court, Clermont County Courthouse, Batavia, Ohio.

[12] *Missouri Province Catalogue*, 1925.

them and wrote a rather lengthy description of each one of them in particular.[13]

In the meantime Mr. Walter Schmidt, Cincinnati realtor and close friend of the Jesuits, was also asked to negotiate for the purchase of a site. Of his efforts he wrote:

> In early 1925, Father Hubert H. Brockman, then President of St. Xavier College, saw me and told me of the prospective division of the Province. He stated that he thought Cincinnati would be the logical place for a Novitiate. He asked me to search for a suitable site, outside Cincinnati but reasonably close to it. After inspecting and rejecting many properties, as they did not meet the specifications, I finally found one which offered reasonable privacy and also proximity to Cincinnati.[14]

After the approval of Jesuit superiors Mr. Schmidt secured the land. A deed, dated June 3, 1925, transferred certain property from Anna Louise Irwin Baldwin to St. Xavier College, for the sum of $94,000. It was Ripples, Milford, Ohio.[15]

By this time, oaks, elms, firs, pines, maples, walnuts, and cedars beautified the estate while bushes and picturesque shrubs abounded. During the summer, the Leibold-Farrell Building Company added a temporary two story frame building, 150 by 36 feet. It was large enough for sleeping quarters, chapel, study hall, library, and classroom for fifty novices.

Jesuits Arrive

On the morning of August 17, 1925, the doors of the new novitiate were opened by Father John Neenan and Brother Francis Schwackenberg. They had come a few days early to unpack dishes, furniture, and bedding, in preparation for the arrival of the community.[16] Brother John Hoffman came a day later, along with Brother Francis Widera.

---

[13] Excerpt from a letter of Father Breen to the writer, March 1, 1957.

[14] Excerpt from a letter of Mr. Schmidt to the writer, March 19, 1957.

[15] Deed Book of Clermont County, 1925, County Recorder's Office, Clermont County Courthouse, Batavia, Ohio.

[16] *Superior's Diary*, August 17, 1925.

On the morning of the twentieth, at 9 A.M., a train pulled out of Union Station, St. Louis, carrying two Jesuit priests and a group of novices.[17] That same night, Father Hubert Brockman, Brother William Thirolf, and a number of Cincinnati businessmen motored through a heavy downpour of rain to the Baltimore and Ohio station, to meet the St. Louis train. At 9:30 P.M., the novice master, Father William Mitchell, his socius, Father Francis O'Hern, twenty-seven Scholastic novices and one novice Brother, sat down to the first community dinner in the erstwhile dance hall. At eleven o'clock the community retired, the Fathers and Brothers sleeping in the rock mansion.[18]

"Next morning the heavens were clear," reported one of the novices, "and we found ourselves located in a park surpassing in beauty anything we had anticipated."[19] For two strenuous weeks the novices worked to prepare the grounds and buildings for the arrival of fourteen postulants who entered on September 2.[20] Then all settled down to regular novitiate life, but the advent of ten more novices from Florissant and the sudden death of novice Andrew Roche, broke the routine.

Making a Start

October 2 witnessed the blessing of the house, chapel, and statues, and that same night twenty-one novices began the first Long Retreat at Ripples. The feast of All Saints, thirty days later, found the Missouri Province with a daughter, the Ohio Vice-Province, under Reverend Father Jeremiah J. O'Callaghan.[21] Plans for the new permanent novitiate were designed, revised, and sent to Rome for approval. The sixth Jesuit novitiate in the United States had made its start.

Shortly after New Year's Day, 1926, while Ripples was experiencing a very severe winter, Father Michael Eicher arrived as first Spiritual Father of the community.[22] During

---

[17] *Novice Diary*, August 20, 1925.
[18] *Ibid.*
[19] *Ibid.*, August 21, 1925.
[20] *Superior's Diary*, September 2, 1925.
[21] *Ibid.*, November 21, 1925.
[22] *Ibid.*, January 7, 1926.

SACRED HEART NOVITIATE

the next few months various local items made news in the novitiate—the first burse of eight thousand dollars was contributed to the house, a water softener was installed, some Guernseys were bought, and Brother Carl Ehrbar came from Florissant to take care of the chickens and gardens.

In spring, the novices built a shrine to the Blessed Virgin, placing in it the statue of Our Lady which had remained unburned in the 1882 fire in St. Xavier's Church, Cincinnati. On the first Sunday in May, the community began a custom, observed each year thereafter, of consecrating itself to Mary at the shrine.[23] Other firsts at this time were the donation of a Chevrolet automobile, a provincial visitation, and a visit by the American Assistant.

Then, on August 3, the Leibold-Farrell Building Company began excavations for the permanent building.[24] Due to the fact that a Juniorate had not yet been established, twenty-four pioneer novices had to leave Ripples for Florissant after pronouncing their vows. During the early months of 1927, the novices watched the structural skeleton arise. Then the building was bricked, stoned, and plastered. At once, scrubbing and window washing became a daily manualia task for the novices.[25]

Permanent Novitiate

The new three-story building was opened for visitors' inspection on August seventh.[26] One week later, all furniture from the chapel, dormitories, and refectory had been moved into the red-brick building. The happy day had arrived about two years after the first supper at Ripples. On August 13, 1927, the community sat down to supper in the new house, which became a home with the celebration of Mass the next morning in the chapel.[27]

Several weeks went by and then an exchange sent six more men to Florissant for Juniorate studies, and brought thirteen Juniors and nine second-year novices from Floris-

---

[23] *Ibid.*, May 2, 1926.
[24] *Ibid.*, August 3, 1926.
[25] *Novice Diary*, July 25, 1927.
[26] *Superior's Diary*, August 7, 1927.
[27] *Ibid.*, August 13, 1927.

sant.[28] Early September welcomed another group of novices, including five from the Maryland-New York Province.

More Jesuits came to fill administrative posts. Father Francis P. Kemper, Rector of St. Stanislaus Novitiate when the move was made in 1925, became master of novices, replacing the ailing Father Mitchell.[29] Father Francis Haggeney took up the duties of Spiritual Father in place of Father Eicher. The juniorate faculty of Father William J. Young, Dean, Father Joseph Roubik, and Mr. Henry Linn, professors, immediately began Greek, Latin, and English courses for the Scholastics. The community numbered one hundred.[30]

Two Retreat Houses

About the same time that the Jesuit novices arrived at Milford in 1925, Elet Hall on the St. Xavier College campus was the scene of a number of laymen's retreats organized by Father Joseph Kiefer. In 1931, these retreats were transferred to Milford's rock house and barracks, as the novices had termed the then unoccupied buildings. Father Thomas J. Moore was appointed full-time retreat director. In 1946 when Father Nicholas Gelin succeeded Father Joseph Flynn as retreat director, 1500 men were making retreats annually in the original novitiate buildings. Under the title of Men of Milford, these retreatants began the erection of their own modern retreat house at the southern end of the novitiate property. A fifty-five room, one-level Spanish Mission type retreat house was opened on November 11, 1949. With a thirteen room expansion in 1954, over 3500 men are now able to make an annual retreat under the present direction of Father Delmar Dosch.

Yet the Irwin rock house and the novitiate barracks were to see still another use. In June, 1955, permission was received from Rome to equip them as a high school and college retreat house. During that summer and fall the two buildings were completely renovated by Jesuit brothers with a new coat of paint, running water in every room, tile floors, and

---

[28] *Ibid.*, August 30, 1927.

[29] *Ibid.*, September 3, 1927.

[30] *Ibid.*, August 19, 1927.

a simply decorated chapel. On December 2, 1955, the Loyola Retreat House for Youth, under its founder and first director, Father Gelin, opened its doors to a group of pre-medical students from St. Xavier University, Cincinnati. Father Francis Wilson, present director, lists more than 1300 yearly retreatants from the colleges and high schools in the Cincinnati area.

Thirty Years Later

The Ohio Vice-Province became the Chicago Province on August 15, 1928. At that time it totaled 588 Jesuits. With steady increase of vocations it grew to number 1110 in 1954 and was divided into two separate administrative units on the feast of the Sacred Heart, June 25, 1954. One section comprised the states of Michigan and Ohio, with the exception of the Archdiocese of Cincinnati, and was called the Ohio-Michigan Region, having the status of a Vice-Province under the care of Very Reverend Father Leo D. Sullivan. The remaining area retained the name of the Chicago Province with Very Reverend William J. Schmidt as provincial. At this time both provinces entered a novitiate construction phase.

When the permanent novitiate building at Milford was erected in 1927, adequate funds were lacking with which to construct a suitable community chapel. Eventually, however, it became imperative to provide more spacious accommodations. April, 1955, witnessed the submission of blueprints for a new chapel at Milford. It would be built as a middle wing to the existing building, and its main floor would be the community chapel; also included in it would be seven basement chapels, a sacristy, three classrooms and a typing room.

During the summer months, Brother Schwackenberg with the help of a half-dozen novices began to clear the quadrangle behind the building. The statue of St. Joseph was removed and five large evergreens transplanted. In the fall bids were opened for the chapel construction. During the Ignatian Year, 1956, work progressed steadily, and the first Mass was offered on March 10, 1957. Dedication by His Excellency, Karl J. Alter, Archbishop of Cincinnati, followed on May 21.

The main altar, the only one on the main floor, is made of green and tan marble, with blocks of grey Indiana limestone providing the background wall. Liturgical symbols in bas-relief adorn the limestone blocks. Immediately in front of this wall suspended from a tester, hangs a large crucifix whose corpus is more than lifesize. The corpus is executed in a restful, afterdeath attitude.

Beautiful stained glass windows feature the Ignatian Spiritual Exercises. The east and west walls, also of the Indiana limestone, are each broken by eight high lancet windows a yard wide. These windows begin at approximately nine feet from the floor and mount to the ceiling. Each window has seven panels, the lowest of which is inscribed with a quotation from the Exercises. Beneath this main section of glass, at eye-level, is an individual "key-panel" which portrays a meditation from the Exercises. The order of the Exercises proceeds from the Gospel side, front to rear, and Epistle side, rear to front. Total construction costs for the chapel amounted to almost $600,000. At last Milford had adequate facilities in which to train her novices.

Colombière College

Just as the labor of beginning a novitiate had taken place thirty years before, so too the new Detroit Province, erected in the Ohio-Michigan Region on August 15, 1955, now began the same complex task. Three hundred and thirty-four acres of land near Clarkston, Michigan, thirty miles northwest of Detroit were acquired. On the feast of the Sacred Heart, June 28, 1957, Reverend Father Leo Sullivan blessed the ground and dedicated the future novitiate to Blessed Claude de la Colombière. The following months were spent in grading and excavating the site. By dint of hard work and despite frequent rains which delayed progress, many sections of the foundation were poured before winter arrived in full force.

On October 16, 1957, Father Denis E. Schmitt, with Brothers John Bauer and Thomas Dublin, arrived to check and supervise construction. They brought with them temporary residences in the form of two trailers. One housed

the chapel, sacristy, and living quarters of the Father; the other, provided a kitchen, dining room, and living quarters for the Brothers. The next morning, October 17, feast of St. Margaret Mary, Father Schmitt said the first Mass on the property. Then events quickened their pace. The building rose from the ground and spread. On December 8, 1958, Father Ara F. Walker was appointed first Rector of Colombière. In January, 1959, a building four stories high, but due to the uneven terrain, built on five levels, was in final stages prior to the arrival of its first novices. Erected at a cost of five million dollars, the building is situated on a rather considerable elevation, and will provide its residents with a magnificent view to the north and west.

In the early morning hours of February 5, 1959, novice master Father Bernard Wernert, and his Socius, Father John Kehres, along with the Detroit Province novices, boarded a chartered Greyhound bus at Milford Novitiate. Later that same afternoon the bus entered Oakland County, Michigan, and with almost 300 miles to its credit, turned off U. S. Highway No. 10 onto a private drive. Colombière College was a fact.

Tribute to Ripples

Reverend Father Paul L. Allen, Milford's seventh rector, and one of the first novices to enter in 1925, now heads a community of 225. Father Robert Murphy, novice master, has the sixty novices of the Chicago Province under his care. Recent benefactions have furnished the Novitiate with a modern twenty-five thousand volume library, an up-to-date speech studio, and an assembly hall. The present community, entering the thirty-fifth year of Jesuit life at Ripples looks back upon the heritage of the past and realizes that a significant contribution has been made here to God's greater glory.

Vatican Manuscripts on Microfilm

Lowrie J. Daly, S.J.

In writing about the Knights of Columbus Vatican Film Library at Saint Louis University it is necessary to give some brief survey of the project's development even though several previous articles have detailed its history.[1]

In March of 1950 the project first began to take shape with the proposal by Father L. Daly to Father Paul C. Reinert, president of Saint Louis University, and to Father J. P. Donnelly, director of the university libraries, of a project for filming sections of the Vatican manuscript collections. One idea behind the proposal was to preserve the documents by means of making a film copy of them. Another was to make the manuscripts more easily available to American scholars.

During the following months negotiations were carried on with Vatican officials, during which Father James Naughton, the first American Jesuit to be appointed secretary of the Society of Jesus, was of great help. Furthermore, the enthusiastic cooperation of Abbot Anselm Albareda, prefect of the Vatican Library, and of the late Cardinal Mercati, was of the utmost importance in presenting the proposals to Pius XII, who generously gave the unique permission. A few days before Christmas in 1950, the official answer of the Holy See was received. Saint Louis University was empowered to begin the filming and to become the sole depository of these Vatican research treasures on film. Shortly afterwards Father Donnelly and Father Daly went to Vatican

[1] Cf. for example, L. J. Daly and E. R. Vollmar, "The Knights of Columbus Vatican Microfilm Library at Saint Louis University," *The Library Quarterly*, XXVIII (July, 1958), 165-171; Thomas P. Neill, "An Adventure in Scholarship," *Books on Trial*, XV (March, 1957), 299, 342-343; Thomas B. Sherman, "The Vatican Film Library," *Saturday Review*, Vol. XL (May 11, 1957); James V. Jones, "St. Louis University Libraries," *Catholic Library World*, XXIX (1957), 29-35; L. J. Daly, "The Vatican Library: Mirror of History," *Columbia*, July, 1953; "A Medieval Monk Meets Microfilm," *ibid.*, November, 1953.

City. After a short stay, the former returned to St. Louis, while the latter remained in Rome to begin preparations for the selection of materials and the importation of necessary equipment.

Meanwhile Father Reinert was seeking additional financial aid so that the fullest use could be made of the permission. When the plan was made known to the Supreme Council of the Knights of Columbus and its possibilities had been explained and evaluated by Luke E. Hart, present Supreme Knight, the Knights of Columbus organization began a series of grants-in-aid which ultimately totaled some $340,000 and made possible the very extensive microfilming project. It is quite significant in the light of the many recent discussions about the interest of American Catholics in scholarship that this important project for the preservation of so many records of our civilization and for the advancement of American scholarship was made actual by a national Catholic organization.

Large scale filming was begun in the fall of 1951 and equipment of various types was added until the group of some fifteen Vatican technicians were using eight large Eastman microfilm cameras (7 D's and 1 C), two large automatic developers, and a printer to accomplish the filming of over eleven million pages of handwritten materials. Of great help in giving technical advice, securing equipment, and stabilizing methods were Edward T. Freel (then head of the microfilm division of Remington Rand) and M. E. Brand of Graphic Microfilm, New York. The film used throughout was 35 mm. for the original negative and the two positive copies; one of the positive copies is now used at the Vatican Library.

Divisions of Vatican Library and Archives

The printed books and the manuscripts of the Vatican system may be considered under three different divisions. First of all, there is the huge collection of Vatican archival materials which makes up the famous Vatican Archives. These collections are composed of the "state papers" of the Vatican both as a civil and as an ecclesiastical government,

and their thousands of volumes fill the long rooms of the present Vatican archive building. Next, one can consider the printed books of the Vatican Library. Among the more than 700,000 volumes are thousands of rare volumes which make the collection extremely valuable to the research scholar. Finally, there is the Vatican manuscript section which is composed of thousands of volumes of handwritten books and documents. The basic unit division is a "codex," which is a bound volume of handwritten materials. Sometimes a codex may contain only one work; at other times a codex may include three or four books, or fifteen or twenty booklets or treatises. Sometimes a codex is a letter book, containing hundreds of interesting letters.

It was with this last division, the Vatican manuscript section, that the project under discussion was concerned. The ample budget made it possible to make a very generous selection of materials, and this selection was made from the Latin, Greek and Western modern language divisions. The principle of selection followed was that of filming everything considered to be of research importance to scholars in the Western Hemisphere. A codex was always photographed in its entirety, even though not all the materials in it were of equal importance. In the long run, this method saved time and prevented confusion. A further procedure was the page by page check of the film copy against the original codex so that a perfect film copy was obtained.

The manuscripts of the various collections included books and treatises from many different fields of study, and so it was necessary to consult with many scholars both in Europe and America. The end result of the project was the filming of some 30,400 codices containing over eleven million pages of handwritten materials.

Various Indexes to the Vatican Manuscripts

It must be recognized at the outset that there is no complete index to the Vatican manuscripts. A further difficulty lies in the fact, mentioned before, that codices often contain several books or treatises, whose only relation is that of being between the same covers. Or again, there may be a

group of codices which contain several hundred, or perhaps several thousand, letters, but there may be only a partial index within each volume. When it is remembered that some eleven million pages of materials are on film, the problem of indexes can be readily grasped.

In our experience the most accessible guide has been the dictionary card catalogue which contains about two hundred and forty thousand cards. It indexes some seven thousand codices chosen from various collections. The card catalogue is the result of a project initiated by the American librarian, William Warner Bishop, and carried on by means of grants from the Carnegie Endowment for International Peace. Unfortunately, the project had to be discontinued before completion. A photostatic copy in card form of this catalogue is available for consultation at the Vatican Film Library.

The card catalogue contains one main entry card for each title, while the subject and added entry cards contain about the same information as the main card. The amount of information on the different cards depends on such factors as the state of the text, whether edited or not, or its completeness in the copy catalogue. The filing system becomes much clearer to the American user if he spends some time consulting the book, *Norme per l'indice alfabetico dei manoscritti,* which explains the system and its principles.[2]

A second type of guide to the multitudinous materials is the collection of official catalogues. These catalogues sometimes overlap the card catalogue, but in other instances they provide the only complete information on a specific codex. The official catalogues are issued in printed volumes; each volume, written in Latin, lists and carefully describes a certain number of codices from a specific collection. Some of the collections have official catalogues for all their volumes, while others are indexed only in part in this way, and some not at all. For instance, the *codices Burghesiani,* a closed collection, are completely indexed, but the *codices Vaticani latini,* an open collection (still receiving accessions), has

---

[2] *Norme per l'indice alfabetico dei manoscritti,* (Città del Vaticano: Biblioteca Apostolica Vaticana, 1938.)

no official catalogue for many thousands of its volumes.[3]

The third set of guides for the researcher is to be found in the handwritten inventories. These volumes, about three hundred in number and sometimes several centuries old, are the only source of index information for a very large percentage of the Vatican manuscripts. Until recently they were accessible only at the Vatican Library itself. Now, however, there is a film copy available for consultation at the Film Library. These handwritten inventories are not free from error, but on the whole they are monuments of learning and at times are the only type of index which the researcher has available. Only handwritten inventories exist, for instance, for the ten thousand codices of the famed Barberini collection.

Those who use the Film Library are given a mimeographed list of the various indexes available for consultation, and the researcher can check off the different indexes as he consults them in pursuit of some author or other. On the average it seems to take about ten to twelve hours of consultation to check through the various indexes for a single author. If the author has many works or is quite popular, the task may take considerably longer.

Examples of Research Possibilities

It is difficult to make clear the enormous research possibilities in a collection of handwritten materials as vast as that of the Vatican Library. Perhaps one method might be to take a group of codices from some single collection, such as the Borghese collection, and briefly note their contents. The Borghese Collection contains 390 codices and it was Cardinal Franz Ehrle, S.J., who discovered that this collection was in large part a remnant of the old papal library at Avignon. It had been brought to the Borghese palace in

[3] Cf. the following articles: Charles J. Ermatinger, "Catalogues in the Knights of Columbus Vatican Film Library at Saint Louis University," *Manuscripta*, I (1957), 5-21; 89-101; P. O. Kristeller, "Latin Manuscript Books before 1600: A Bibliography of the Printed Catalogues of Extant Collections," *Traditio*, VI (1948), 227-317; ". . . Part II. A tentative List of Unpublished Inventories of Imperfectly Catalogued Extant Collections," *ibid.*, IX (1953), 393-418.

Rome during the pontificate of Paul V (1605-1621), and Leo XIII bought it, together with some archival materials, in 1891. In 1952 the Vatican Library published the printed official catalogue of this collection.[4]

Some collections are rich in certain areas, and the Borghese collection from its very nature is composed largely of twelfth, thirteenth and fourteenth century materials, generally dealing with philosophy, canon law, and theology. For instance within the first hundred codices, some examples of theological materials are the following: a thirteenth or fourteenth century partial copy of Henry of Ghent's *Summa* (17); a fourteenth century copy of the *Summa* of the Carmelite friar, Gerard of Bologna (27); codex 29, a miscellany, which contains several different theological writings of John Wyclif, Robert Grosseteste, William Ockham, and William of Auvergne; and codex 36, which is a fourteenth century copy of some theological writings of Duns Scotus, Thomas of Wylton, and Henry of Ghent. There are several manuscripts of philosophical writings; for instance, codex 37, a fourteenth century manuscript of many Aristotelian treatises; codex 56, containing some treatises of Aristotle together with commentaries and notes of various writers on these treatises; while codex 57 is a thirteenth century copy of Averrhoes' commentary on the *Nicomachean Ethics* of Aristotle, and bound with it is a twelfth century anonymous commentary on Cicero's *De Inventione.*

There are several interesting collections of sermons; a thirteenth or fourteenth century copy of sermons for feast days and holy days throughout the year by the Dominican, John of the Bible, in codices 23 and 24; a fourteenth century copy of the sermons of the Franciscan, Bertrand de Turre (31), and a fourteenth century copy of the sermons of Pierre Roger, afterwards Pope Clement VI (1342-1352), in codex 41.

Even in this rather specialized collection there are books relating to branches of knowledge other than philosophy and theology. For example, there are several manuscripts

---

[4] *Codices Burghesiani Bibliothecae Vaticanae.* Recensuit Anneliese Maier. Vol. 170 of "Studi e Testi." (Città del Vaticano: Biblioteca Apostolica Vaticana, 1952.)

dealing with civil law and a large number with canon law. Codex 64 is a fourteenth century copy of Witelon's *Perspectiva,* while codex 86 contains a group of medical treatises in manuscripts from the twelfth to the fourteenth centuries.

To show the variety of materials involved as one moves from one collection to another, some reference might be made to the *Vaticani latini* collection. In the codices Vat. lat. 10400 to 10410, we find quite a different type of research material. Codex 10401 is an eighteenth century *Théatre historique,* a kind of world history book with names, dates, and events of various monarchies and empires. This codex was a presentation copy for Louis XIV. Codices 10404 and 10405 are two eleventh century copies of the Vulgate, while 10406 is a collection of letters of Innocent X (1644-1655) regarding the various legations of Scipio d'Elci. Codex 10408 is a miscellany of some forty-one different items of great variety; for instance, a letter of Father John Everard Nithard to the Queen of Spain dated October 25, 1668, f. 372; a description of the religious situation in Germany during the time of Emperor Rudolph, f. 586; some matters referring to the conclave in which Innocent XI was elected, and so on. A single codex, if it is a miscellany such as this codex Vat. lat. 10408 often offers many items of interest to the historian.

Manuscripta

To facilitate research and to offer the scholar an avenue of publication devoted especially to manuscript study, the Saint Louis University Library began publication of the journal, *Manuscripta,* in February of 1957. Issued three times a year, the periodical publishes scholarly articles of a general nature but directed to the aid of those actively engaged in teaching or research in the humanities and history, including the history of science. For instance, the first issue contained an article on "Research Aids: Note-Taking Systems," explaining the adaptation of the modern punch-card system to manuscript research.

A more specialized purpose of the periodical is the publication of articles based on research and study of the manuscripts in the various collections of the Knights of

Columbus Vatican Film Library at Saint Louis University. Such articles attempt to aid researchers, teachers, and directors of theses by making available to them information about and descriptions of these manuscripts, their use, indexes, contents, etc. A practical example of this has been the listing, in each issue during the past two years, of the Vatican codices (identified by collection and number) which are ready for consultation at the Library. By means of these lists, a scholar in any library or university, which has *Manuscripta* on file, can easily check whether this or that codex is available without going to the trouble of writing directly for such information.

The response to *Manuscripta* has been surprisingly enthusiastic. It now has a good coverage of universities and research centers in America and a growing list of European ones. We could most certainly use more subscriptions, however!

The completion of the new Pius XII Memorial Library at Saint Louis University will make possible the study of manuscripts under ideal conditions. Completely air-conditioned, the new library, equivalently a six story building, has a series of rooms on the first floor for the study of the Vatican films. The building itself is built to house one million volumes and provide seating for a maximum of 1700 students. It is hoped that these study conditions will increase the already growing number of users of the tens of thousands of manuscripts, and that American scholars will avail themselves more and more of the riches of one of the world's greatest manuscript collections. In this way the wishes of Pius XII "that these priceless treasures, the wealth of centuries of scholarship and learning" may find a "fitting home in a new and ample university library which will thus become a center for scholars throughout your vast land,"[5] will have been fulfilled.

[5] Letter of Pius XII to Very Rev. Paul C. Reinert, S.J., Jan. 2, 1953.

A Look At Catholicism in Nigeria

James L. Burke, S.J.

Editor's Note

On arriving at Rome on January 17, 1956 after a four month's visit to Baghdad College in connection with the then projected Al-Hikma University, Father Burke was assigned by Very Reverend Father General to a three or four weeks' visit to Nigeria, West Africa. In May, 1955, Archbishop Charles Heerey, C.S.Sp., and his educational assistant, Father John Jordan, C.S.Sp., had visited Father General to inquire in the name of the hierarchy of Nigeria about the possibility of an American Jesuit university somewhere in Nigeria, preferably in its eastern region. As a result of later conferences in New York with Father Edward B. Rooney, S.J., it was recommended that an American Jesuit should visit Nigeria, view its educational structure, and learn more of the projected university and of its curricula and of a proposed affiliation with an American Jesuit university.

After receiving inoculations and after obtaining both a British clearance and a Nigerian visa, Father Burke left Rome on the evening of February 8, 1956. The following is a brief account of this visit which was given over the Vatican Radio on March 19, 1956.

The 1956 visit of Queen Elizabeth sharpened public interest in Nigeria. Shortly after the Queen's arrival, I had the opportunity to spend more than three weeks there getting a look at what the Church is doing in education. Because most of the approximately two million Catholics are found in the lower part of that country, my visit centered on the two parts known as Eastern and Western Nigeria. Twice I stopped briefly in the northern city of Kano. At the airport on my arrival, on February 9, 1956, I was greeted by Monsignor Lawton, an American Dominican who is prefect apostolic at Sokoto in the extreme northeast. He is a graduate of Boston College where I was long stationed as a teacher.

My initial air journey within Nigeria brought me from Kano via Jos to Enugu—places which were not even names to me when I had arrived in Rome in mid-January. Enugu is the seat of government of Eastern Nigeria. It is a coal-town, rapidly increasing in population. Its inhabitants come from predominantly rural sections of Eastern Nigeria. For

a few days I stayed with the Irish Holy Ghost Fathers at Bigard Major Seminary, where approximately sixty-five seminarians were studying philosophy and theology. With the recent addition of more junior seminaries, where five years of secondary school work is done, there will soon be a larger number of major seminarians. Only two, I believe, of the 1955-6 group were due to be ordained that year. Most were in the early years of training. This major seminary at Enugu trains the candidates of the archdiocese of Onitsha and its suffragan sees. In addition to this major seminary in the east, there is also one in the west for the archdiocese of Lagos and its suffragan sees. This rather large number of native seminarians shows the strength of the Church in Nigeria.

White Cassock

During my visit at Enugu, I was asked to give a talk to the seminarians. Because I was in Nigeria to learn about its school structure, which is British in pattern if not yet in quality, I explained the corresponding school structure of the United States. I was repaid by rapt attention at the time, and, by having my picture taken later by one of the seminarians. I looked forward to seeing it, if only to see how I appear in one of the white cassocks which a native tailor made for me. The limitations of my travelling bag prevented making off with one of these white cassocks. But the picture, which might have been a memorial, never came.

On my first evening in Enugu, I had my evening meal—called "chop"—with Monsignor John, a gifted native priest, who is Archbishop Heerey's vicar-general. He had recently been named a monsignor, and also awarded one of the Queen's honors. Since my departure, he has been named Auxiliary Bishop of Onitsha. One of his assistants, too, is a native priest; and another is Father Pat Sheehan, local supervisor of schools, who has remarkable influence in the area.

Enugu, being a growing town, has several primary schools, as well as one of the twenty Catholic secondary schools. These schools are commonly known as colleges, and the one at Enugu is the College of the Immaculate Conception, popu-

larly termed C. I. C. This school, as another at Orlu and one in the British Cameroons, is staffed by Marist Brothers from Ireland. Indeed so many of the Catholic missionaries in Nigeria are from Ireland, that Prince Philip remarked that there seems to be an Irish, rather than a British, problem in Nigeria. These Marist Brothers are about to annex to their order what had been an autonomous group of native Nigerian Brothers. A Brother who is to serve as novice master arrived in Enugu a few days after my arrival. Like my journey to Nigeria, his, too, had been held up by the requirements for a visa, and for the necessity of an inoculation against yellow fever.

From Enugu, I travelled north with Archbishop Heerey. This journey may illustrate some of the frustrations of mission life in Nigeria. Well in advance of his trip, the Archbishop sent a letter to a pastor near Nsucca informing him when he would be there to confirm. But the letter had not reached him when the Archbishop arrived, so there was no confirmation. Moreover, the trip from Enugu to Nsucca is not an easy one. I was amazed to see how much red soil had gathered in my hair on this trip. But rural Nsucca has its consolations, too. In addition to an elementary school, it has a hospital with a nun doctor on the staff, and a teachers' training school for boys. Perhaps I should add that the common practice for girls to marry at the age of fourteen or fifteen renders secondary schools for girls much less common. Nsucca has one serious drawback as an educational center. It has a shortage of water which, at present, tends to put out of the question the use of an otherwise desirable site for the Eastern Nigeria university.

Nsucca stands out in my mind because I said Sunday Mass there, and became acquainted with the method of preaching to a congregation, most of whom understand only Ibo. Although English is the language in which education is imparted, most of the elders have had little or none of it. Hence, the following device: the priest gives one or two sentences in English; then an interpreter translates the message for the people. This method is not calculated to make for fiery oratory, but it does encourage direct and

simple religious instruction. At the Communion time, there were some ten to twelve rows of communicants. After Mass is over, the congregation stays for a long period. On this particular Sunday, they heard in Ibo the Lenten pastoral of their Archbishop. Then in their gaily colored Sunday clothes, they walk to the bush areas where they live. A few well-to-do people may ride bicycles or tandems. The only auto passengers were some Europeans.

Early in the ensuing week, I met Father John Jordan, who serves as a special educational officer for the hierarchy of Nigeria. He was my guide in my journeys through the east. As we drove over miles of roads, we constantly passed Catholic elementary schools, training colleges for teachers, and minor seminaries. It is through a chain of elementary schools, which usually serve both as church and school, that Catholicism has spread. The training of elementary teachers might not appear up to advanced standards, but it is improving and has made it possible to have auxiliary teachers to the priests, Sisters and Brothers, who, though numerous, could not cope with the numbers of children, ready and eager for education.

Towns and Villages

On Ash Wednesday we began a five day journey from Onitsha to Calabar and back through towns and villages, most of whose names are still a mystery to me. But I remember Orlo, Owerri, Ihiala, Aba, Ikot Ipene, Abak, Orlon and Calabar. Along the roads there were always crowds trudging in one direction or the other in single file. They carried goods of many varieties to and from markets, or they were out for water. Some of the well-to-do had bicycles, and rented rides on them. There were often trucks on the road, carrying religious signs. Children along the roads waved to us, calling out "Father" or "White Man." Some knowing children recognized the make of Father Jordan's car, and called to one another "Chevrolet", pronouncing the final "t."

In the Calabar area, the missions and schools are conducted by the St. Patrick Fathers, an organization formed to make more effective the volunteer mission work of Irish priests from Maynooth. While stopping at St. Patrick's College in

Calabar, where I studied the advanced certificate course in science, we experienced a Nigerian tornado; fierce gusts of wind, heavy rain, and all but constant thunder and flashes of lightning for an hour and a half. I had been told that February was part of the dry season. It seems, however, that the dry season often has a rainy interlude. The rain brings out flying ants, which dance fiercely around the lights. Strange as it may seem to us, these large ants are considered quite a delicacy in food by the Nigerians.

The roads, the storms, the heat and humidity encountered on this Onitsha-Calabar trip and return made me succumb for a few days to tropical illness and fever. To ward off fever, the missionaries usually take each day a few pills of paladrin or a similar remedy. Even this precaution did not save me. I was fortunate that a medical missionary doctor was passing through Onitsha, and that there was a nun nurse nearby who proved a great help. This particular nun, Sister Cyprian, is most energetic and a precious source of inspiration to her Nigerian patients.

On her advice, I made my trip to the west by plane. I would not want to over-recommend these planes and the grass strips on which they land as a remedy for nervousness. To connect with a plane for Lagos at Port Harcourt, I had to travel by road about two hundred and twenty miles. We took off at the end of another tropical downpour. A group of English and American Holy Child nuns, one of whom had been a pupil of mine in Boston, made the flight with me. Due to this connection, I got a lift from the Lagos Airport to the residence of Archbishop Taylor. Originally I had been scheduled to spend that day elsewhere, but telegrams in Nigeria, are not always delivered as promptly as one might like. Lagos, however, proved a pleasant interlude. I was entertained by a Socony official, who also had been a pupil of mine twenty-two years ago at Holy Cross College in Worcester, Mass. In the summer of 1955, he had heard that an American Jesuit was to make an educational tour of Nigeria, but he had not pictured his former corridor prefect and religion teacher as the one. He drove me to the Dominican Mission and the schools of Lagos and took me on Sunday to the company villa on the Gulf of Guinea. Arch-

bishop Taylor had me driven to the University of Ibadan. There Father Foley of the Society of African Missions explained the facilities of the University and briefed me on its educational system. Father Foley, is a member of the chemistry department and serves as chaplain to the sixty or so Catholic students. The University, located outside an ancient and overcrowded Mohammedan city, has a number of excellent buildings. Striking, indeed, is the library with reference rooms, stacks, study carrels and well equipped with books and periodicals. And all this since 1948.

Ibos and Yorubas

Recently a large Catholic church was erected on the campus. It was dedicated on Low Sunday, 1956. Here I said the students' Mass, which was well attended and at which there were about twenty-five communions. These students look forward to the eventual establishment of a Catholic university where courses in Catholic philosophy will serve to give direction and depth to secular learning. I had a two hour discussion period with over thirty of them. I was struck by the fact that in this group the rivalry between Ibos of the East and Yorubas of the West was not as evident as I had been led to expect. If there is one thing that can be said about the Nigerian students, boys especially, it is that they are grinds at study. They are keenly interested in British and U. S. systems of education and are surprised to learn that U. S. universities do not have the same methods of affiliation with foreign universities, as does, for instance, London University. They envisage a Catholic university in Nigeria which might be affiliated with Fordham University in New York City, take Fordham-supervised examinations and receive Fordham degrees.

From Ibadan I returned to Lagos through Abeakuta where the Catholic hospital was suffering from an acute shortage of water. There I met a volunteer German Catholic doctor, one of several who donate their services to the medical missions of Nigeria. He showed me an attractive mission calendar, with scenes from Nigeria and other parts of West Africa, designed to stimulate mission interest among Germans. These volunteer doctors and the nun nurses are badly

overworked in addition to having to cope with water shortages, humid heat, and insects of many varieties. But it is through such people that the Nigerian mission flourishes.

On my last days in Nigeria, I visited the College of Arts, Science and Technology at Enugu, which is limiting itself to the two year preparation for the advanced educational certificate, the normal requirement for university entrance. It is a simple institution in comparison with Ibadan. In Enugu I met the minister of education for Eastern Nigeria along with his British and Nigerian assistants. The Nigerian, who has a fine command of English, is a former teacher in the Catholic school system. Much of our talk revolved about the recently announced university for Eastern Nigeria, which had unrealized hopes to open modestly in the fall of 1956, and for which $15,000,000 had been allocated. While a Westerner might believe that there is need for a more thorough primary and secondary school foundation for university work, the people themselves are convinced that the best products of their secondary schools should have university training—and preferably at home. A few hours after this interview in the office of education, I was off by plane from Enugu through Maikurdi and Jos to Kano, where I quickly obtained passage in a plane to Rome, due to the kindness of a Dutch Catholic official of the Royal Dutch Airlines.

In an article in the London *Tablet* on the Church in Nigeria, Archbishop David Matthew, former Apostolic Delegate to West Africa, singled out for high praise four of those with whom I had met in my brief visit: Archbishop Charles Heerey of Onitsha, Archbishop Leo Taylor of Lagos, Father John Jordan and Sister Mary Osmonde, religious superior of the Holy Child nuns. He also praised the training of native priests and urged the strengthening of religion in the villages and among men. He had concluded by writing:

> "Nigeria is emerging as a modern state, dominated by city life and city politics. The movements of population are essentially the same as those in Europe during the Industrial Revolution. As in Europe, we must strengthen the Christian life of the village, so that the links may be remembered when young men are caught up in the great cities. With this and with a priesthood of their own, the self-reliant Catholics of Nigeria can look forward in confidence to their future."

And it may be said in conclusion that Nigerian Catholics have a great source of inspiration in the late Bishop Shanahan of Onitsha, whose remains were recently interred in the Cathedral there. He it was who, initially almost single-handed, took a leaf from the book of Protestant missioners, and began the establishment of the Catholic elementary school system rather than the erection of churches as mission centers. The mission structure could be a church on Sundays, but during the week it was a school. If one studies the Catholic population figures particularly for the Onitsha and Owerri areas where Bishop Shanahan worked, one can see how effective a weapon for conversion he found these schools, and the teacher-training schools which were their necessary concomitant. Bishop Shanahan surely was an inspiring as well as a wise churchman. His great pioneer efforts, which effected training of priest teachers and supervisors, brought great numbers of volunteer priests from Maynooth, and from several religious orders of priests, nuns and Brothers into Nigeria, and set a pattern for fruitful conversions. His mission-school work needs to be continued and consolidated, and, someday, crowned by a separate Catholic university or a Catholic university center at Ibadan.

Conclusion

After my return to Rome on March 3, a report was prepared for Very Reverend Father General, and discussions held with him and with Very Reverend Father Assistant. Later in the United States, a special investigation was made by Father Rooney and the writer concerning the affiliation of an unchartered Jesuit university in Nigeria with some American Jesuit university. There were consultations and correspondence with regional accrediting authorities, with state departments of education and with lawyers. A further report on this matter of affiliation was prepared for Very Reverend Father General who, the following September, declined the offer in the form in which it was extended.

Nigeria is to become independent in 1960. Since the visit, a new diocese has been formed from the Owerri diocese with its see at Omahuia, a stronghold of Seventh Day Adventists. Monsignor Finn, Prefect-Apostolic of Ibadan, has been

consecrated as Bishop of Ibadan. The American Marianists have assumed control of St. Patrick's College at Asaba. A new educational survey in Nigeria may be made during the summer of 1959 by Father John A. O'Brien of Notre Dame.

The Society and the Liturgical Movement

Paul L. Cioffi, S.J.
William P. Sampson, S.J.

WHEN Father General, after the last General Congregation, urged that "Ours, from the very beginning of the religious life and throughout its course, should be imbued with a fuller understanding and appreciation of the Sacred Liturgy," it may have appeared to some that he was breaking sharply with a longstanding Jesuit tradition.[1] Actually the attitude of the Society towards the liturgical revival has been the topic of much discussion, some of it extremely confused. To help throw some light on the subject every statement that is in any way pertinent has been drawn from the *Acta Romana.*

In the first part of this study the more significant findings will be presented without any attempt to relate them. Favorable and unfavorable will be quoted side by side. The evaluation of these findings will be the aim of the second part.

The Data

A. 1906-1929. Let us, then, look at the record. The liturgical movement could be dated from Pius X's *Motu Proprio* of 1903; the *Acta Romana* begin with 1906. The first item of any pertinence occurs in the *Chronicon* for 1914.[2] The

[1] "De Praecipuis Laboribus Congregationis Generalis XXX: Ad Universam Societatem" (21 Nov. 1957), *Acta Romana Societatis Jesu* XIII, 241.

[2] "Chronicon 1914" (31 Mar. 1914), *AR* I, VI, 71.

General permits certain scholasticates in France to have sung Masses on major feasts provided it be not too often nor too tiring and time consuming.

The next reference occurs in a letter of 1916 to the Provincial of Castile.[3] In treating of the norms for our social apostolate the General recalls the fact that Saint Ignatius not only discouraged secular business for Ours but even rejected certain religious ministries such as Choir and sung services on the grounds that they would lessen our freedom to choose that which serves God's greater glory.

It is in 1922 that the first specific attempt is made by the General to formulate the attitude of the Society to the growing movement. In a letter to certain provincials on "The More Accurate Observance of the Liturgy"[4] Father Ledochowski repeats the reasoning of Ignatius that liturgical observance must not hinder our freedom. He urges that Ours be very careful in following the rubrics and in order to achieve the "interior devotion" and "the external manner so becoming as to edify the assistants" he feels that an "understanding" of the ceremonies must be imparted to the Scholastics and our students. This "understanding" embraces both the knowledge of the ceremonies and their meaning.

In the same letter he commends the use of the liturgical *casus* and urges that the Brothers be given an appreciation of the sacred ceremonies and of the feasts of the Church.[5] The students should have conferences on the feasts and ceremonies and a good explanation of the Mass. They should follow the sacred rites with suitable booklets and for special occasions such as Holy Week they should be so instructed, either verbally or by books, that they may really cherish and love the rites.[6]

In a response given on February 3, 1923, the General forbids

---

[3] "Principia et Normae Quaedam de Operibus Socialibus" (25 Dec. 1916), *AR* II, 207.

[4] "De Sacra Liturgia Pro Nostrae Vitae Ratione Accurate Peragenda: Ad Quosdam Praepositos Provinciales" (9 Jun. 1922), *AR* III, 475. (Translated in the *Selected Writings of Father Ledochowski* (Chicago, 1945), pp. 636-638.)

[5] *Ibid.*, 475.

[6] *Ibid.*, 475.

any common devotions for Ours, unless they be most infrequent on the grounds that they do not fit the peculiar spirit and end of our Institute.[7]

In the decrees of the 27th General Congregation (1923) the rejection of Choir is considered to be of the substance of the Institute.[8] That same Congregation, repeating the *Epitome,* forbids the singing of Masses in our churches unless they further our end and effect the edification of our neighbor.[9]

When certain provincials requested the permission to have Solemn Masses in the scholasticates, the General with the unanimous consent of the Assistants gave the permission.[10] It was restricted to six times a year (excluding Holy Week) and even then on the condition that the time and effort involved be carefully limited lest our more important works suffer. The reason for the permission was not the personal piety of Ours but rather that Ours might familiarize themselves with the ceremonies as the Church was urging all of her priests to do.

B. 1930-1934. In 1930, in a letter on the relationship that should exist between the Sodality and Catholic Action, written to all the Italian provincials, Father General called for an enlightened and intelligent participation in the liturgy of the Church by every Sodalist.[11] He urged that rather extensive liturgical instruction be given and that the liturgy be used as a source for their piety. He even mentions that greater attention to liturgical chant was needed.

A year later in one of his *Responses,*[12] the General commends active assistance at Mass for students. They should be

---

[7] "Responsa, 38" (3 Feb. 1923), *AR* III, 609.

[8] "Collectio Decretorum Congregationum Generalium Societatis Jesu a Congregatione Generali XXVII Approbata," *AR* IV, 33.

[9] *Ibid.,* 105.

[10] "Responsa" (19 Mar. 1924), *AR* V, 140.

[11] "De Mutuis inter Congregationes Marianas et Actionem Catholicam in Italia Relationibus atque de Iisdem Congregationibus Marianis Impensius Fovendis: Ad Praepositos Provinciarum Italiae" (18 Oct. 1930), *AR* VI, 669-670. (Translated in the *Selected Writings of Father Ledochowski,* pp. 804-813.)

[12] "Responsa" (5 Mar. 1931), *AR* VI, 952.

instructed in the part the faithful play in offering it. This is to be done through the use of missals composed for the laity. The aim is to see that the students take a greater part in the liturgical life of the Church for their own benefit.

In 1932, in a letter to the Italian provincials, Father Ledochowski gave his fullest treatment of the relationship of the Society to the liturgical revival.[13] The occasion was a problem on the use of the dialog Mass but in the course of the letter the General ranges over the whole field of liturgical revival. For our externs he urges our priests gradually to introduce forms of active participation in conformity with the wishes of the Holy See even to the point of introducing liturgical chant. The danger, he feels, is not that Ours will exaggerate but that we will tend not to go far enough. In this same letter he points out that:

> . . . according to the proper spirit of our vocation, we are bound to further with all earnestness even the least desires of the Apostolic See; we cannot remain indifferent to this movement, but we must most heartily cooperate and with all the means at our disposal.

He discourages non-liturgical devotions taking place during Mass and calls on our preachers to use liturgical themes in their sermons. To the end of fostering the liturgical life he suggests the use of manuals and booklets. Finally he concludes:

> Therefore to enable Ours to promote the liturgical spirit with greater earnestness among the people it is necessary that they themselves be profoundly formed in that spirit, something which is perfectly consonant with our ancient traditions.

In 1933, the Director-General of the Apostleship of Prayer, James Zeij, S.J., wrote a letter to all the members, calling for books written on the method of assisting at Mass, participating intimately in it, and thereby following the liturgy more closely.[14] This the General approved in a letter to the whole Society issued at the same time.[15]

---

[13] "De Spiritu Sacrae Liturgiae in Nostris Templis et Operibus in Italia Impensius Promovendo: Ad Praepositos Provinciarum Italiae" (8 Dec. 1952), *AR* VII, 227. (Translated in the *Selected Writings of Father Ledochowski*, pp. 638-642.)

[14] "Litterae Directoris Generalis Delegati Apostolatus Orationis: Ad Secretarios Nationales, Editores Nuntiorum, Moderatores Diocesa-

A year later in a letter to the whole Society, Father Ledochowski urges that Scholastics and Brothers assist at Mass in accordance with the spirit of the sacred liturgy.[16] In the same letter, he recommends as useful a series of conferences on the Breviary and the Psalms to be given to those who are to be ordained.[17] A last passing reference is made to choosing matter for meditation in conformity with the liturgical cycle in accord with the spirit of the Church.[18]

C. 1935-1958. In the *Ratio Studiorum Superiorum* promulgated in 1941 a course in liturgy is set up for our theologates.[19] The emphasis in the course is to be placed on the sources and the history of the liturgy.

In 1946, in a letter to the whole Society on the interior life, Father Janssens dismisses any fear that Ours may have concerning the use of Scripture and liturgical texts as a source of prayer.[20]

In 1948, again writing to the whole Society,[21] the General expresses his displeasure at some who have substituted liturgical meditations for the Ignatian Exercises. Not denying the value of such prayer, he affirms that their intention is not the same as the purpose behind the Exercises and should not therefore be used in their place.

Later that same year, he urges all provincials[22] to make

---

nos, Directores locales et Promotores Apostolatus Orationis" (25 Maii 1933), *AR* VII, 449-452.

[15] "De Impensius Fovenda Pietate Christifidelium erga Sacrosanctum Missae Sacrificium: Ad Omnes Provinciarum Praepositos" (25 Maii 1933), *AR* VII, 447-448.

[16] "Epistola ad Universam Societatem de Cotidianis Pietatis Exercitiis Rite Peragendis: Ad Universam Societatem" (2 Jul. 1934), *AR* VII, 827. (Translated in the *Selected Writings of Father Ledochowski,* pp. 393-423.)

[17] *Ibid.*, 835.

[18] *Ibid.*, 841.

[19] "Ratio Studiorum Superiorum Societatis Jesu" (31 Jul. 1941), *AR* X, 226.

[20] "Epistola ad Universam Societatem de Vita Interiori Fovenda" (27 Dec. 1946), *AR* XI, 171-174.

[21] "De Exercitiis Spiritualibus: Ad Universam Societatem" (2 Jul. 1948), *AR* XI, 475.

[22] "Ad Urgendam Exsecutionem Litterarum R. P. Ledochowski de

sure the Brothers are instructed in the doctrines of the Mystical Body, grace, the sacraments and the liturgy. He asks that wherever feasible, the Brothers should receive Holy Communion within the Mass in accord with the mind of the Church.

In the beginning of 1949, Father Janssens wrote to all provincials on the exercises to be made by postulants at the close of their postulancy. After three days of first-week meditations they are to be given five more days on subjects such as the sacramental life.[23]

In 1950, Father Janssens wrote a letter to all provincials on the Oriental branch of the Society.[24] In it he answered the question, "Is not the Institute opposed to the cultivation of the liturgy?" He pointed out how Saint Ignatius preferred the apostolic works of preaching, teaching Christian doctrine, hearing confessions and administering the sacraments; yet, he permitted the singing of Vespers if it would attract the people to our churches. Later the Society even became famous for the excellence of the liturgy in its parishes. Then, the General sets up various norms: for our parishes, the ordinary diocesan norms; for our colleges and high schools, the initiation of our students into active participation (which is in no way foreign to the true spirit of the Society); for our communities, abstention from Choir.[25]

In 1952, in an instruction on the Apostleship of Prayer,[26] the General stated that the Apostleship should cooperate in general with the liturgical revival. The men engaged are told to follow the norms contained in *Mediator Dei.*

In the new *Ratio* promulgated in 1954, the liturgy course is again treated.[27] The purpose of the course is the explana-

---

Fratribus Coadjutoribus Societati Comparandis Riteque Instituendis: Ad Superiores Societatis" (30 Oct. 1948), *AR* XI, 517-518.

[23] "De Modo Peragendi Exercitia Spiritualia Exeunte Postulatu: Ad Omnes Provinciarum Praepositos" (9 Jan. 1949), *AR* XI, 666.

[24] "Epistola et Ordinatio de Ramo Orientali Societatis Jesu: Ad Omnes Provinciarum Praepositos" (25 Dec. 1950), *AR* XI, 887-901.

[25] *Ibid.*, 891-893.

[26] "Instructio de Apostolatu Orationis in Cura Pastorali Adhibendo" (3 Dec. 1952), *AR* XII, 274-275.

[27] "Ratio Studiorum Superiorum Societatis Jesu" (31 Jul. 1954), *AR* XII, 587.

tion of the origins and history of the liturgy, the meaning of those rites and formulas

> . . . by which the public worship of the Church, perpetually offered to God the Father by Christ, the High Priest and Head of the Church, is regulated and which takes in the Mass, the sacraments and sacramentals and the Divine Office.[28]

The liturgy course is also to treat of the method by which the faithful participate in the divine worship. One of the effects of such a course should be the fostering of solid piety in the Scholastics.

Later, in the section on "Preparing for Future Ministries," the *Ratio* prescribes that Superiors make sure that there are men coming along who can instruct the faithful in Gregorian chant and even polyphonic singing.[29]

Later in 1954, in an *Instruction on Buildings,*[30] the General stated that there should be only one altar in the main chapel of our new scholasticates, in order that Ours might follow those parts of the Mass which should be said aloud, answer to dialog Masses and on certain days sing *Missae cantatae* in accord with the approved customs of some provinces.

In 1955, the General commended to all, especially Scholastics and Tertians, the *Manual of the Apostleship of Prayer* which stressed familiarity with the principles contained in *Mystici Corporis* and *Mediator Dei.*[31]

Finally, in January 1956,[32] when a schedule of topics was drawn up to be used as a basis for discussion at a Congress for Tertian Instructors to be held in March of that year, the seventh topic was the question: Should a more elaborate pastoral formation be added to those purposes of the Third Probation that are enumerated in the *Epitome?*

Before a report on the Congress was published, the Sacred Congregation of Religious called for a year of Pastoral

---

[28] *Ibid.,* 605.

[29] *Ibid.,* 631.

[30] "Instructio de Ratione Aedificiorum Societatis Jesu" (6 Nov. 1954), *AR* XII, 679.

[31] "Nuntiatur et Commendatur Liber 'Manualis' Apostolatus Orationis: Ad Omnes Superiores Majores" (1 Jul. 1955), *AR* XII, 796.

[32] "Argumenta in Congressu Instructorum Tertiae Probationis Tractanda" (1 Jan. 1956), *AR* XIII, 54.

Instruction for Priests.[33] In view of these developments, the General in a letter to all superiors in May 1957[34] urged that the liturgical instruction called for in the *Ratio*[35] be put into effect, stating that it would be a disastrous error to presume *a priori* that our traditional theological formation could not be improved.

In the Instruction[36] which accompanied this letter the General called for liturgical practice in accordance with the mind of the *Magisterium*. Those of Ours who feel that since we do not have Choir nor solemn ceremonies for the use of Ours, we can let liturgical matters be handled by others, he classed as mistaken. He stated that our duties to parish life, to our students and to priests being formed by us demand our being able to direct them along these lines. He noted that we are very deficient in this matter in certain regions.[37]

Evaluation of Data

The question arises, "Is there any intelligible trend that can be seen, or is one policy set forth and restated without change over the years?"

A. 1906-1929. A basic principle was established in the very first item, the *Chronicon* for 1914: liturgical observance must be limited by the time and energy we must expend elsewhere; our freedom and mobility must not be compromised. Even sung Masses are allowed if this balance is preserved. This principle was to be repeated constantly in subsequent declarations.

---

[33] *Constitutio Apostolica 'Sedes Sapientiae' eique Adnexa 'Statuta Generalia' de Religiosa, Clericali, Apostolica Institutione in Statibus Acquirendae Perfectionis Clericis Impertienda* (Sacra Congregatio de Religiosis, 1957), p. 74.

[34] "Monita Quaedam de Tertia Probatione et Instructio de Anno Institutionis Pastoralis: Ad Omnes Superiores Majores" (31 Maii 1957), *AR* XIII, 210-211.

[35] "Ratio Studiorum Superiorum Societatis Jesu" (31 Jul. 1954), *AR* XII, 605-606, 631.

[36] "Instructio de Anno Institutionis Pastoralis Secundum 'Statuta' S. Congregationis de Religiosis Decreto 7 Julii 1956 Promulgata" (31 Maii 1957), *AR* XIII, 215-219.

[37] *Ibid.*, 217.

The rising problem is explicitly dealt with in 1922 and Ours are urged for the first time in the *Acta* to impart an understanding of the ceremonies. To enable us to help others properly we must ourselves understand the ceremonies. Thus the motive behind our liturgical work is explicitated: the value it has in helping others, not our personal piety.

B. 1930-1934. From 1930 to 1934, five documents appeared. The liturgical outlook is urged on all, first on Sodalists, then on all externs under our care, and finally on all of Ours. To take part in the liturgical reform of our externs, we must have first been formed in that spirit ourselves.

Thus the instilling of the ideas of the liturgical movement for the first time is considered part of our formation. And for the first time the General insists that the spirit of our Institute is not alien to the spirit of the liturgical movement.

The principle of balance between liturgy and mobility so frequent before 1929 is not mentioned in these documents. No concrete changes, however, are made and there is as yet no implementation of a newly introduced principle: we must be profoundly formed in the liturgical spirit, a spirit that is in harmony with Society tradition.

C. 1935-1958. After the principle of harmony had been established in the period 1930-1934, the years up to the present consist in manifold attempts to apply that principle to our life by the use of liturgical themes for meditation, through the use of dialog Masses, through familiarity with the liturgical encyclicals, even by the sung Mass in our scholasticates. Gradually changes are made, new methods are tried.[38]

The idea of balance between mobility and liturgical observance is no longer in the foreground. The Church wants the people to participate actively and the Society cannot ignore the Church's need. Anything so basic to our neighbor's need

[38] In the course of the study many more references were discovered and catalogued than were actually used here. Those that merely repeated in a less significant way, or contained relatively unimportant matter were not included in the footnotes. They involve, for example, such items as permissions given for solemn ceremonies on major anniversaries, the use of the liturgical casus and the like.

cannot be opposed to the spirit of the Society. There must be a more fundamental harmony between the two spirits.

The motive for liturgical observance for Ours remains the help of our neighbor. To help him effectively, however, we ourselves must become liturgical minded. The liturgical outlook, then, must become a part of the ordinary Jesuit's outlook.

Conclusion

The liturgical movement of modern times developed slowly over the years. Not every experiment proved fruitful; everything had to be tested first. The Society's reaction developed slowly also. As the Papal attitude clarified, the Society became more deeply involved but it was only over many years that all the implications of the new outlook could have their full effect.

The General's remarks on the liturgical formation of Ours in 1958 when he summarized the work of the 30th General Congregation, need have surprised no one since he says little more than what is contained in the documents of 1930-1934. But, whereas then it was a mere abstract principle, today it is a concrete force having its effect on us daily, forcing us to choose new means, adapt our approach, broaden our perspectives and test untried solutions.

In brief, the problem of the relationship between the Society and the work of liturgical reform has been settled; the problem that remains is one of discovering where in our training and our ministry it is to be implemented.

How Ignatian is the Sodality?

John C. Haughey, S.J.

Introduction

As Jesuits, most of us are aware of the basic facts surrounding Sodality beginnings within the Society of Jesus. Given a few minutes of research, we could find the important facts. Juridically considered, the Sodality of Our Lady

came into being in the year 1584 by virtue of the papal bull, *Omnipotentis Dei,* which sanctioned a group that had been functioning at the Roman College for some twenty years. The profile of the group's spirituality had been shaped by a young Jesuit, John Leunis, in the year 1563.

Is this the whole story of Sodality beginnings in the Society of Jesus? Do these facts give us the complete picture? If so, this was a startlingly simple beginning for a movement that was to snowball into a powerful force in the work of religious regeneration that was the Counter-Reformation.[1] Just how Ignatian are these Sodalities of Our Lady?

Many stressed an interdependence between the Sodality and the Society. Our present Very Reverend Father General sees the Sodality as "an imitation, according to the circumstances of life in the world, of the main precepts that give vigor to our customary spiritual life in the Society."[2] If we have here merely a Leunis creation, this statement would scarcely make sense. The Editor of *Acies Ordinata* examined this relationship at some length and concluded that, "The end as well as the spirit of the Sodality is, therefore, that of the Society, and was inspired by it."[3] Both of these opinions seem to speak not merely of an intimate historical nexus between the two organizations, but of a basic harmony between them.

Father Josef Stierli, S.J., in an important monograph on this subject, states: "Just as the Society of Jesus is the spirit of the Exercises in the form of an organized religious order, so, too, the sodalities of Our Lady are its parallel in the form of the incarnation of the Exercises in a religious, apostolic lay society."[4] This bold assertion would have us

---

[1] Stierli, Josef, S.J., "Devotion to Mary in the Sodality," *Woodstock Letters,* LXXXII (1953), p. 24.

[2] Janssens, Very Rev. Fr. John Baptist, "A Letter to the whole Society on the occasion of the Canonization of Saint John De Britto and Saint Bernadino Realino Concerning Our Ministries," (Woodstock College Press, 1948), p. 16.

[3] Byrne, Cornelius, S.J. Editor, "The Sodality and the Society," *Acies Ordinata,* V, Nos. 3-4 (1929), p. 12.

[4] Stierli, *op. cit.,* p. 23.

trace the Sodality back to the cave at Manresa. Father Hugo Rahner, S.J., seems to support such a retracing since he says, "All apostolic forces at work in the nascent Society of Jesus can be explained by the Spiritual Exercises."[5]

These citations point to an intimate relationship between the two religious associations that could be profitably reviewed. But even the most superficial glance back into Sodality beginnings will reveal much of the mind of the early Society on the problem of the layman's role in the Church, and, consequently, in our ministries. The concept of the lay apostolate was not a category alien to the first Jesuits, nor to Ignatius himself.

In addition, such a study will force us to review our ideas on the Society's manner of effecting the reform of the Church. Not to include the Sodality would be shortsighted since some hold that it was the most effective Jesuit device for bringing souls back into the Church.[6] Such a claim would seem exaggerated for an organization which we have come to look upon as a youth movement. This paper will attempt an exposition of the beginnings of the Sodality of Our Lady in the Society.

We will begin by considering the situation at the Roman College immediately before the institution of the Sodality. We will then revert to the year of the Society's canonical birth, 1540, and study the lay groups formed by Jesuits during the lifetime of Ignatius. We shall find that these groups have a structure strikingly similar to the organization begun at the Roman College in 1563. After considering the implications in the data on these groups, we shall be able to form a clear picture of the contribution Leunis made to the movement. This will lead to the study of the Marian dimension of the Sodality and the significance of this feature in the organization. In each of the sections we hope to uncover gradually an answer to the question, "How Ignatian are the sodalities of Our Lady?"

In this section of our study we wish merely to indicate

---

[5] Rahner, Hugo, S.J., "True Source of the Sodality Spirit" *(The Queen's Work*, 1956), p. 4.

[6] Stierli, *art. cit.*, p. 23.

some of the significant developments at the Roman College prior to 1563 which presaged and, in part, determined the institution of the student way of life known as the Sodality. As in all the young Society's undertakings, Ignatius provided the blueprint. He instructed the rectors of the schools that, "great diligence is to be taken that the students make progress in letters and in piety."[7] He urged the teachers, "both in their lectures when the occasion is offered, and outside of them too, to inspire these students to the love and service of God."[8]

We can trace the Roman College's reduction of these principles to act in the years 1560-63, when energies were being loosened, and channeled and patterns for living a holy life as a student were being given the young. A letter from the Roman College dated December 1561 informs us that it had become customary for teachers to detain their students after class and to assemble them on feast days to chant the Psalms or to sing the litanies. The purpose was to teach the youngsters how to sanctify feast days.[9] During the following year, 1562, more organization was introduced into these spontaneous displays of devotion. What was before not clearly voluntary became strictly voluntary. Classes joined with other classes. These get-togethers also included a disputation on the matter covered in class, thus producing a closer corelation of the ends of piety and proficiency in study proposed by St. Ignatius.[10] Those, who would conceive of the program introduced in 1563 by Leunis as something like spontaneous generation, would do well to reflect on the fact that the Fathers at the Roman College had founded or revived as early as 1561 several other pious associations by giving them fixed rules.[11] Although these were adult groups, the fact that spiritual rules were being given the laity by the Jesuits at

---

[7] Farrell, Allan P., S.J., *The Jesuit Code of Liberal Education* (Milwaukee: Bruce Pub. Co., 1938) p. 73.

[8] Ganss, George E., S.J., *St. Ignatius' Idea of a Jesuit University* (Milwaukee: Marquette Univ. Press, 1954) p. 66.

[9] Wicki, J., S.J., *Le Père Jean Leunis S.J.*, (Rome: Inst. Hist. S.J., 1951), p. 37.

[10] Wicki, *op. cit.*, p. 38.

[11] *Loc. cit.*

the Roman College makes the step now to be taken more intelligible.

When it is a matter of an ascetical ideal, we never find a lawgiver bringing abruptly into existence a way of life, precisely outlined, strictly delineated. Given the fervor of the Roman College, therefore, merely one step more was required to establish a stable ascetical program for student sanctification. This step which was accomplished by the newly ordained John Leunis, is not, therefore, the giant stride of a creative genius, but rather the prudent move of a spiritual director who sees the need to regulate growth and channel spontaneity. Rules assume the unleashing of energies and, as such, "belong to the future, guiding and controlling the energies of the body."[12]

We are in a position to see why it was that the one who launched the Sodality at the Roman College was unknown for many years after his monumental contribution. So inevitable was the move, so usual was the program that accounts of the activities of the youth group never mention his name. Investigation by Father Sacchini, sixty years later, revealed him as responsible for the organization.

Profiles of Society's First Lay Apostolate Groups

John Leunis taught in the lowest classes at the Roman College from 1560 till early in 1564, when he left for Perugia, never to return. There is reason to believe that he was not ordained until 1562.[13] Professed in 1583 he died one year later, sixteen days before the canonical erection of the Roman College Sodality as the *Prima Primaria* or prototype of all future Marian congregations.[14]

His 1563 plan for the spiritual formation of the College's students is as follows:

> Jesuit as director; student prefect.
>
> Interior Life Program: Weekly Confession;[15] Monthly Communion;[16] Daily Mass; Rosary or Office of Our Lady; Daily Medi-

---

[12] Mullan, Elder, S.J., *History of the Prima Primaria Sodality*, (St. Louis: The Queen's Work, 1917), p. 46.

[13] Wicki, *op. cit.*, p. 35.

[14] Mullan, *op. cit.*, p. 39.

[15] Mullan, *op. cit.*, pp. 43-49.

[16] The frequency with which Communion was advocated by this and

tation and points of Meditation; Examination of Conscience.

Apostolic Program: Visiting the sick and the poor; Veneration of relics in Rome's churches.

Meetings: Mental Prayer made together daily; Sunday exhortation followed by Vespers.

Title: (in 1564) "under the special protection of Our Lady."

Personnel: approximately seventy students, ranging in age from nine to sixteen.

Purpose: Progress in Piety and Progress in Study.

Is there any historical precedent for this type of group in the earlier years of the Society of Jesus? Is it *sui generis* or does it reflect a pattern already in use prior to 1563? In at least three of the Society's colleges in the years prior to this, a similar program had been drawn up. The years 1557 and 1558 saw the outlines of these religious organizations for student sanctification take a fixed form at Syracuse,[17] Genoa and Perugia.[18] We also have evidence of the existence of other groups of the kind in the years after the death of Ignatius in 1556 and before the organization of the Roman College Sodality. But for the purposes of brevity and in order to arrive at some answer to the question raised by our title, we think it best to consider only those groups which existed within the lifetime of Ignatius and, even of them, to study only those providing the best documentation.

The Society of Jesus was born, canonically, in the year 1540. By this time, its members were already scattered in many parts of the world. Blessed Peter Faber was in Parma, Italy. His eighteen month sojourn in this spiritual wasteland was to result in nothing short of a reawakening of the entire city to the practice of its faith.[19] Ignatius was of the opinion

---

other Jesuit groups, as Villaret mentions, speaks volumes for the devotion of the group. Villaret, Emile, S.J., *Les Congrégations Mariales*, (Paris: Beauchesne, 1947) p. 25. The frequency advocated for the sodalists did not differ from that which Ignatius had prescribed for the student body.

[17] *Archivum Historicum Societatis Jesu*, "Les Premières Origines Des Congrégations Mariales" by Emile Villaret, S.J., January 1937, p. 36. Henceforth we shall refer to this article merely as *Archiv.*

[18] Wicki, *op. cit.*, p. 40, footnote 17, gives a good summary of two student groups conducted by Jesuits which preceded the Leunis group.

[19] Bangert, William V., S.J., *To the Other Towns*, (Westminster: The Newman Press, 1959) p. 73.

that Faber was without an equal in giving the Spiritual Exercises and this judgment is confirmed by his work at Parma. His apostolate there was that of giving the Spiritual Exercises to all who presented themselves. Deftly employing the principle of adaptation of the Exercises to suit the exercitant, he gave them constantly to the spiritually hungry citizens. To those who had been capable of receiving the full impact of the meditations of Manresa, Faber provided an outline of daily spiritual activities to be performed in the post-retreat context. These duties were, in effect, a living out of the vision of perfection glimpsed with brief intensity during the retreat. Faber provided a way of life that included the examination of conscience, Mass and meditation.[20] Now the fruit of the Exercises is essentially an apostolic spirituality. Those who made retreats under Blessed Peter Faber were not content with personal spiritual improvement but felt that the care they would have for the soul of their neighbor should rival that which they had of themselves.[21]

At this point in our development of Faber's Parma activities, a few insights of the late Father Peter Lippert in his *The Jesuits: A Self-Portrait,* will be of much assistance to us in understanding the results of this apostolate of the Spiritual Exercises. Lippert observes that "the birth which takes place in the Exercises is a personal and entirely individual affair, the experience of Damascus."[22] Nevertheless, he continues, this individual transformation produces élan for joining with other individuals whose minds and wills have been seized by the same vision. "Indeed the whole build-up of this spiritual attitude brings and moulds like-minded souls together. The spirit of the Exercises was linked with the notion of organization" (p. 52).

When, therefore, we learn that a number of those who had listened to Faber, formed an organization that was an object of admiration sixty years later, it comes as no surprise. The significance of what really happened at Parma has long been

---

[20] *Ibid.*, pp. 104-5.

[21] Villaret, *op. cit.*, p. 25.

[22] Lippert, Peter, S.J., *The Jesuits: A Self-Portrait,* (New York: Herder and Herder, 1958) p. 52.

obscured because of an insistence on the part of Sodality and Society historians that Faber really founded the congregation of the Holy Name of Jesus. He did not; rather, because of him the group came into being. The organization did not get under way until he had left the city.[23] The reason for the mistake is a misinterpretation of the inscription over the oratory of the Congregation in Parma which names Blessed Peter Faber as the founder of the congregation and the year of its inception as 1540.[24]

But what actually happened was that Faber's spiritual direction produced, when it was known that he was to leave Parma, a series of suggestions entitled "A Directive and Aid for the Preservation of a Truly Christian and Spiritual Life."[25] This document reads like a copy of the Sodality Rules. It was according to this outline, transmitted to individuals who had made the Exercises, that the group was fashioned.

The Parma plan for spiritual formation of the laity:

> Jesuit Director.[26]
>
> Interior Life Program: Weekly Confession; Weekly Communion; Daily Meditation; Examination of Conscience; Night and Morning Prayers; Daily Mass and frequent Spiritual Communion.
>
> Apostolic Program: The teaching of Christian doctrine to the young; Acts of charity towards the poor; "Every good work with assiduity."
>
> Meetings: Weekly.
>
> Title: Congregation of the Holy Name Jesus.
>
> Personnel: adults; men of distinction.
>
> Purpose of the group: 1. Sanctification of self; 2. Sanctification of neighbor.

---

[23] Tacchi-Venturi, Pietro, S.J., *Storia della Compagnia di Gesù in Italia*, (Rome: Edizioni "La Civilta Cattolica, 1950), II I 253-55.

[24] Villaret, *op. cit.*, p. 25. The inscription reads: "Oratorium sub Titulo—Sancti Joannis Baptistae Decollati—Congregationis—Sanctissimi Nominis Jesu—a Patre Petro Fabro—Sancti Ignatii Loyolae—Societatis Jesu Fundatoris—Filio Primogenito Erectae—Ad Majorem Dei Gloriam et Animarum Salutem—Anno 1540." The only way to reconcile this inscription with the facts given by Tacchi-Venturi is to see this as the tribute of the Parma Sodality to its moving force and real source, Faber.

[25] Boero, Guiseppe, S.J., *The Life of Blessed Peter Faber, S.J.*, (London: Burns and Oates, 1873), pp. 28 ff.

[26] Villaret *op. cit.*, 25-6; Boero, *op. cit.*, 25-40.

This pre-Leunis sodality was a seed-bed of vocations. It furnished the Society with many of its first generation of Jesuits among whom was Father Anthony Criminale, the first martyr of the new Order.

But more to the point in this study is the important parallel which the beginnings of this group has with the beginnings of the Society. Neither organization lies at the end of a syllogism. Neither the Society of Jesus nor the little congregation of the Holy Name of Jesus came into existence because it was argued to eloquently by a founder. In both cases, the taproot which brought about the bloom was the Spiritual Exercises.

Saint Ignatius never established a third order and, yet, the next group which we will consider in our study was begun by Saint Ignatius in Rome.[27] Our information on the activities of this group is slight but sufficient to give some idea of the mind of the Saint on the Sodality concept. Ignatius began to preach constantly on the subject of charity in the fall of 1547 at the Church of Our Lady of the Way. As a practical application, he would mention the giving of alms to the deserving poor.[28] His sermons were so effective and the alms which poured in so abundant that it would have stifled his freedom in the writing of the Society's Constitutions to have undertaken their distribution. Consequently, Ignatius chose twelve of the most devout men in the parish and asked them to take over the task of dispensing these gifts which from that time on were unceasing.[29] This apostolic group was formed to fulfill a definite need. Unlike Faber's congregation which entered the apostolate as a result of intense basic training in the interior life, this company was fashioned by the apostolate and then given the spiritual training commensurate with the work of zeal undertaken.

Roman Profile:

Director: Jesuit Father.[30]
Interior Life Program: Unknown.[31]
Apostolic Program: The distribution of alms to Rome's poor.

---

[27] Villaret, *op. cit.*, 23-4.
[28] *Archiv.* pp. 41-2.
[29] *Loc. cit.*
[30] Villaret, *op. cit.*, p. 24.
[31] *Loc. cit.*

Meetings: Twice a week.
Title: probably did not have one.
Personnel: Twelve men.
Purpose of the group: self-sanctification and the assistance of their neighbor.

The destiny of this group is interesting. Requiring a broader base of operations because of the rapid growth of the group, they affiliated with a non-Jesuit Church where a certain Friar Felix de Montalto took a great interest in them. With the approval of Ignatius he became director of the group which was now known as the "Company of the Holy Apostles". This Friar was to become Pope Sixtus V, extending in 1587 many powers to the *Prima Primaria* by the bull *Romanum decet.*[32]

Two years before this group was formed, another Jesuit priest, Father Paschase Broet, was at work in Faenza. The main concern of his ministry was the alarming poverty of the population. Saddened by his own lack of ability to cope with the situation, he undertook the formation of a group of men who could effect a change in their condition.[33] He sought so to train them that they could improve not only the temporal but also the spiritual plight of these underprivileged masses. Although Father Broet mentioned in his letter to St. Ignatius that he had given these men rules to sanctify their lives,[34] he does not say just what these rules were. More is furnished us on the apostolic dimension of this "Company of Charity" since its members visited the sick poor and exhorted them to frequent confession and Communion in addition to procuring medicine for their maladies. The composition of the group is tersely noted as "men of repute."[35]

St. Ignatius formed the early Jesuits in varying degrees of immediacy. John Leunis had no direct contact with Ignatius since the founder of the Society died forty-four

---

[32] Mullan, Elder, S.J., *The Sodality Studied in the Documents,* (New York: Kenedy and Sons, 1912) p. 16.

[33] Villaret *op. cit.*, p. 26.

[34] Prat, Jean Marie, S.J., *Mémoires . . . Du Père Broet* (Le Puy: J-M Freydier, 1885) p. 79.

[35] *Loc. cit.*

days after the young Belgian's entrance into the Order. Jerome Nadal, on the other hand, was so united to the spirit and the mind of Ignatius as to be designated his second self. Brodrick assures us that Nadal "once he surrendered to Ignatius, became Ignatian through and through, a second self by whom the Saint, fast-bound in Rome, could send his spirit on the widest travels."[36] "None of Ignatius' first companions who had been with him so many years understood Ignatius as well as this eleventh hour recruit."[37] His response in this area of early Jesuit activity concerns us in our attempt to learn how Ignatian this type of apostolate is. Does he furnish any evidence that would allow us to conclude to his approval or disapproval?

Nadal was responsible for the formation of no fewer than four such groups, two in Trapani, one in Messina and one in Paula.[38] They were all formed before the year 1551 and have sufficient similarity to allow of a single profile. It was customary for Nadal, at this time, to travel extensively in his promulgation of the Constitutions and he is responsible, therefore, for the institution of a way of life for the companies of zealous laity rather than for any prolonged direction of such an organization.

Nadal Profile:

All founded by Nadal and directed by Jesuits after his departure.

Interior Life Program: Morning Meditation;[39] Night Examination of Conscience; Frequent Communion and Confession.

Apostolic Program: Calabria: we only know of duty to constantly promote frequentation of Sacraments.[40] Messina: erected an infirmary in a debtors prison, cared for the imprisoned; begged alms for poor.[41] Trapani: one group maintained a house for young girls whose children were illegimate or who were separated from their husbands; the other had the obligation of performing a corporal or spiritual work of mercy each Sunday and holy day of obligation.[42]

---

[36] Brodrick, James, S.J., *The Origin of the Jesuits,* (New York: Longmans, Green and Co., 1940) p. 206.

[37] *Loc. cit.*

[38] Mullan *History of Prima Primaria,* pp. 23-4.

[39] For the Nadal outline, *Archiv.* 37-39; Villaret *op. cit.*, 26-7; Mullan *op. cit.*, 23-4.

[40] *Archiv.* 39.

[41] *Loc. cit.*

[42] *Ibid.* 37.

Meetings: Every Sunday and Holy Day of Obligation.

Title: At Paula and Trapani, no mention of a title. At Messina: Polanco has a footnote to the effect that the Messina confraternity was most probably under the patronage of the Blessed Virgin Mary.[43]

Personnel: Calabria: a small number of leading figures. Messina: sixty aristocrats. Trapani: groups of gentlemen, e.g., the viceroy.[44]

Purpose: Sanctification of self and neighbor.

Villaret, commenting on the Polanco gloss, says that "ici comme pour d'autres institutions importantes de la Compagnie, Nadal semble avoir joué un rôle de premier plan, immédiatement après S. Ignace."[45]

We will consider only one more such group. This one was begun in the city of Naples in the years 1553 and 1554. It soon had a female counterpart which was equally zealous. The fervour of life of both groups was so noticeable that they were compared to the communities of faithful of the primitive Church.[46]

Naples Profile:

Founder and Director of women's group: a Jesuit.[47]

Founder and Director of men's group: Father Araldo, S.J.

Interior Life Program: For women: Confession and Communion at least monthly; Daily Examination of Conscience; Daily Spiritual Reading (St. Bernard); Rejection of vanities.[48] For men: General Confession before entrance and group reception of Communion on feasts; Confession and Communion every fortnight.

Apostolic Program: Teaching of Christian Doctrine; the men publicly, the women in their own homes;[49] Women visited hospital for incurable; Exhorted all to frequent the sacraments.[50] Men: reconciliation of enemies; fostered vocations to the religious life; cared for sick in the hospitals; constantly exhorted faithful to frequent the Sacraments.[51]

Meetings: Sundays and feast days.

---

[43] *Monumenta Historica Societatis Jesu, Epistolae P. Hieronymi Nadal,* Tome I, p. 68.

[44] *Archiv.* p. 38.

[45] *Archiv.* p. 39.

[46] Villaret *op. cit.*, p. 29.

[47] Mullan *op. cit.*, p. 24.

[48] For the entire Naples outline, *Archiv.* pp. 33-5; Mullan *op. cit.*, 24-5; Villaret *op. cit.*, 29-30.

[49] *Archiv.* p. 34.

[50] *Loc. cit.*

[51] *Ibid.*

Title: Women: (unknown). Men: "Society for venerating the Blessed Sacrament."

Personnel: Women: adults "some of common, some of noble and some of regal blood."[52] Men: adults numbering about fifty, some of whom were doctors, some priests, all professional people.[53]

Purpose: Sanctification of members and neighbor.

In the interests of brevity, we have considered only those groups which were functioning during the lifetime of Ignatius. Our exposé of even this period is by no means complete since Domenech and Lainez in Palermo,[54] Father Barzaeus in India,[55] and other Jesuits in Padua, Venice, Ferrara, Florence and Siena had undertaken the formation of like societies. Nor, as we have seen, were these sodalities absent from the school scene.[56]

What was Ignatius' reaction to this kind of activity? Villaret summarizes his responses as follows:

> As long as he lived, St. Ignatius followed very closely the progress in number and merit of these relief troops which doubled and amplified enormously the activity of his sons. He was kept informed; he was consulted. He approved, praised, and gave advice even on points of detail.[57]

Significance of the Data

The amount of detail which we have been able to uncover on these groups has been meagre in comparison with other more publicized activities of the Society in its early years. Indeed, since the evidence exists only in shreds and patches, many historians of the Society have been able to overlook completely this dimension of the activities of the first wave of Jesuits. The reasons for the lack of documentation are not a reflection of the quality of the groups but rather indicate that the first Jesuits did not look on their endeavors as forerunners of a movement.

---

[52] *Monumenta Historica Soc. Jesu Epistolae Patris Salmeronis*, Tome II, p. 829.

[53] *Archiv.* p. 38.

[54] Villaret *op. cit.*, pp. 27-8.

[55] Mullan, *op. cit.*, p. 24.

[56] Wicki, *op. cit.*, p. 40, footnote 17.

[57] Translation is from the *Abridged History of the Sodalities of Our Lady* by Villaret, translation by William Young, S.J. (St. Louis: *The Queen's Work*, 1957) p. 19.

The task of interpreting the significance of these activities remains. Embedded in the facts we shall see much that will clarify our notion of the nature of the Sodality of Our Lady. Although, as an organization it has grown away from the Society and been absorbed by the Church, still it is our concern since it arises out of our own earliest history.

The most striking constant to be glimpsed in the groups is that they did not come together because of any peculiar devotion, or to receive a spiritual refresher course, but rather they presented a clear pattern for living an intensely Christian life. The way of life was individual and yet communal. Incentive was derived from regular group meetings at which corporate acts of devotion and the director's sermon were the ordinary fare. It was commonplace to make frequent use of the sacraments as the major means of attaining sanctification. As Father Villaret remarks, the very frequency with which the Sacraments were received speaks volumes for the spiritual intensity of the groups since the age was notably remiss in this respect.[58]

We also see the ever present factor of selectivity in the personnel. This was assured by the rigor of the prescribed duties, but also seems to have been due, in many cases, to the selection of aristocratic members. In any case, strict selectivity was an inevitable consequence of the lofty ideals given the sodalists. Of note, too, is the fact that women were not excluded initially from these organizations.

Another constant which is evident in the data is that there were no youth sodalities during the life of Ignatius. In fact, adult education of a specific nature—non-academic and ascetical—seems to have been the initial thrust of the early Jesuits.

Another feature worthy of note is the conception of the apostolate that we find in these early groups. The apostolic task seems to be considered as something over and above one's occupations. He is an apostle who generously involves himself in the extracurricular. The apostolate is a supererogatory task undertaken out of love for Christ. This con-

---

[58] Villaret, *op. cit.*, p. 25.

fined the work pretty much to the corporal and spiritual works of mercy.

But Ignatius' norm for the Jesuit choice of apostolate seems to look beyond the individual to a penetration of the social mass. He felt that "the good is more divine in proportion to its being more universal."[59] Although it would be anachronistic to look to these first sodalities for modern nuances in the notion of a social apostolate, nevertheless, it was part of Ignatius' thinking to look to the social potential of any undertaking of his followers.

The modern Sodality envisions the apostolate as primarily "in and through the professions." That less enlightened day saw it as apart from and added to one's occupation. In this connection, it is worth noting that one of the major reasons for the Society's immersion in the education of youth was that the Jesuit trained student might be a leaven in society.[60] In our school apostolate we were exploiting the social potential of our students. *Mutatis mutandis,* could the penetration of the Society of the sixteenth century have been accomplished more effectively if these early lay apostolate groups had exploited their social potential?

The most obvious conclusion that one can draw from our brief study is the fact that the 1563 sodality of Father John Leunis was not the product of spontaneous generation. It did not fall meteor-like upon the Roman scene. For, prior to its conception, conditions at the Roman College were developing in such a way that a permanent organization was inevitable. Likewise, the Roman College sodality was prefigured by many adult and youth groups; consequently, its entrance on the scene was not dramatic. It had, rather, to step out on a stage already crowded with groups playing similar roles.

A school-level sodality is merely one form therefore, which this concept can assume; there are many other forms which this instrument for lay sanctification can and did take. It would, consequently, be as erroneous to deny its school applicability as to identify it with the young. It is not a

---

[59] Ganss, *op. cit.*, p. 42.

[60] *Ibid.* p. 18.

youth movement and is as protean as the walks of life. Although the Sodality in its present day outlines has a certain fixity, yet it lacks the rigidity that would make it more suitable for one age rather than another, for one sex rather than the other, or for one profession rather than another.

Upon reflection, another striking feature presents itself. At no time in these years of growth was the formation of these apostolic groups of laity the assignment of the individual Jesuit, but invariably an addition of his own choosing. It is of major significance that so many of the first Jesuits, those trained personally by Ignatius, conceived of such a group as the better way of advancing the Kingdom. In fact, it was so common a response of the early Society to the Apostolic environment as to be almost a reflex action.

Father Dudon, S.J., informs us that one of the concerns of the pre-Society followers of Ignatius was: "When we are no longer here, who will continue the good begun by us?"[61] Could they anchor the many works they had undertaken in a permanence which would insure an enduring effect? The answer to this question, of course, was the Society. The answer to this question for the individual Jesuit seems to have been, in many cases, the training of a lay elite whose interior life was intensified to a degree which would inexorably lead them to work for the sanctification of others. Certainly it is beyond dispute that two men vitally attuned to the same difficult purpose will make the possibility of its attainment more proximate than would be the case if only one man proposed the goal for himself. But an entire group provided a solution to the problem of the inadequacy of the individual Jesuit to cope with an enormous field of labor.

The problem which then confronted him was how to train these relief troops. The question, obviously, is an historical one. How did they train the lay elite? We have seen the programs devised in the years before our massive assault on society by way of the school apostolate. In these solutions there is a surprising uniformity. It was only natural that each director sought inspiration from his own spiritual train-

---

[61] Dudon, *St. Ignatius of Loyola* (Milwaukee: Bruce Publishing Co., 1949), p. 255.

ing in moulding the program best suited for the circumstances. Since independent situations gave rise to uniform solutions, the reason for the uniformity will not be found in any one of the groups themselves but only in the basic pattern of spirituality which had formed the directors of each of these sodalities. But the bond of unity of the early Society, the source of its tremendous energies, was the spirituality of Saint Ignatius. Ignatius had achieved an interpretation of Christianity that transformed men.

Drawn by the vision the Spiritual Exercises afforded, these early Jesuits had nothing to give to the world but these tremendous truths. They taught them formally, in retreats, and informally, in preaching and in their ministries. Ultimately "all apostolic force at work in the nascent Society of Jesus can be explained by the Spiritual Exercises."[62] Although we cannot trace the beginnings of every one of the early sodalities to an Ignatian Retreat, it would be naive to consider their existence as independent of the Spiritual Exercises.[63]

The imprint of Jesuit spirituality was clear in every one of these organizations. When the information available is seen in proper perspective we can attribute originality only to Ignatius. The Sodality, like the Society, was born in the cave at Manresa. If originality must be ascribed to Ignatius, credit must be given to his first sons whose brilliant adaptation of the Ignatian way of spirituality unlocked for the laity its treasures.

Significant Historical Circumstances

If the Sodality way of life is not more suited to youth than to the adult, how can we explain its astounding proliferation on the school scene rather than on the adult level? Why did it 'take' at the Roman College? Why is the Roman College Sodality the *Prima Primaria* or sole head of all canonically erected Sodality groups? Ready answers to these questions can be found in a brief résumé of the circumstances accompanying the formation of the Roman College

---

[62] Rahner, *op. cit.*, p. 4.

[63] D. J. Hassel, "The Sodalist and the Spiritual Exercises," *Woodstock Letters* 86 (1957), 195-239.

group. First of all, it was in Rome, at the Roman College. Secondly, the Society's major concern at this moment of her history was the education of youth. Finally, the most promising candidates of the Jesuit Order were sent to the Roman College for their intellectual formation.[64] None of these factors is without major significance.

The factor of Rome is self-explanatory. What was done in Rome was under the eye of the hierarchy more directly than what was done, e.g., in Siena. We know that many Cardinals visited the Roman College and they were assuredly not indifferent to the various dimensions of school life seen at the College.[65] Nor was Ignatius indifferent to what the Cardinals witnessed at the institution. He made it clear that one of his aims in founding that particular school was "to excite in visiting prelates and princes a desire to have similar schools in the regions which they govern."[66]

Besides its geographically strategic position, the Roman College, in the mind of Ignatius and the other Jesuits, was to be the model school of the Society. The need for a model Jesuit school is evident from these few facts about the rapidity of school growth in the Society:

> In 1546 the first secular students are admitted into a Jesuit College.
>
> In 1548 the Society opens its "first fully constituted classical college."[67]
>
> In 1556 the Society is conducting no fewer than thirty-five Colleges which admit Jesuit students.
>
> In 1586 the Order is conducting one hundred and sixty-two Colleges.[68]

Although founded only a few years before his death, "the project Ignatius had most at heart was that of making the Roman College the center and model of the Society's educational work."[69] It was to be the best not only because of its situation in the capital of Christendom, but also for the "ornament its celebrity will be to the Apostolic See."[70] In addition, Ignatius was anxious for its superiority because

---

[64] Farrell, *op. cit.*, p. 70.
[65] Mullan, *op. cit.*, p. 40.
[66] Farrell, *op. cit.*, p. 70.
[67] *Ibid.*, p. 25.
[68] *Loc. cit.*
[69] *Ibid.*, p. 69.
[70] *Ibid.*, p. 70.

it was to "form the younger Jesuits in the scholastic traditions of the Order so that afterwards the methods and organization which they had observed in practice at the Roman College would through them become operative in the other colleges."[71]

Add to these facts, one more and the picture of the coming primacy of Leunis' Sodality becomes intelligible. In 1563 there were no fewer than two hundred and eighteen Jesuits studying at, or teaching in, the Roman College.[72] This institution was the matrix, consequently, of the future schools of the Society. What was done at the Roman College was the criterion of educational worth. When there was fashioned in this institution an ideal Ignatian instrument, its multiplication was a certainty. Such was the case with the Sodality. It was a perfect reflection of the mind of the early Society applied to the school context. Since the majority of young Jesuits studying at Rome were to conduct schools in the far corners of the earth, this instrument was to be, within a few short years, as extensive as the Society's educational apostolate.

Leunis' Contribution

Lest we seem completely to evacuate the role played by the young Belgian Jesuit in the formation of the *Prima Primaria,* we will attempt a clearer explanation of his significance than the few facts given above afford. No list of circumstances, however numerous and significant, will explain away the substance of an event. It would be irrelevant and unprofitable to try to discover what Leunis' knowledge of the previous Jesuit Sodalities was—irrelevant, because it neither adds to nor subtracts from the splendor of his formula; unprofitable because it is impossible to know with certainty what he knew of the other groups.[73] We will prescind from a consideration of this.

Approaching the subject of his precise contribution nega-

---

[71] *Ibid.*, p. 70.

[72] *Ibid.*, p. 68.

[73] Authors differ on this question, and give little proof for their statements. Some insist that Leunis was fully aware of the structures of practically all the groups in the early Society.

tively, we must know what he did not do so that we may see the more clearly what he did. The *finis* of his group was not unique since it was one with that of the school itself. "He (Ignatius) regarded education as a means of attaining the end of his Society, the salvation and perfection of the students."[74] And in his rules for rectors he insisted that "great diligence be taken that the students make progress in letters and in piety."[75] These quotations alongside the explicit aim of the Sodality, "progress in piety and in studies",[76] convince us that his contribution does not lie in this direction.

Nor, as we have already seen, is he the first to have formulated a spiritual program for the students of a Jesuit school.[77] Negative, too, is his contribution to the means that must be taken to arrive at the goal of sanctification, i.e., frequent reception of the Sacraments. Not only are these common in the life of any zealous Christian, but were explicitly prescribed for the student body as a whole. Ignatius informed the Rector of the Roman College:

> To advise the students that the custom of the College prescribes monthly confession, attendance at daily Mass, at sermons on Sundays and holy days, and at the explanation of the catechism.[78]

A good example of the response to the Jesuit aim of piety and scholarship is provided by the College of Messina.

> The Jesuits at Messina gave themselves wholeheartedly to the achievement of this twofold object (letters and piety), which was also the very basis of their own religious profession. Hence, they saw to it that the pupils attended daily Mass, had the cathechism explained to them on certain days, and made a monthly confession. According to Polanco, they also made a daily examination of conscience and listened to a sermon on Sunday.[79]

Nor can we attribute to Leunis the intensification of the spiritual life which we noted at the Roman College prior to 1563. Ascetical rules always presuppose devotion; they do not generate it.

In brief, then, when we attempt to comprehend Leunis' precise contribution, we will find it in neither his choice of

---

[74] Ganss, *op. cit.*, 185.
[75] Farrell, *op. cit.*, p. 73.
[76] *Loc. cit.*
[77] Cf. footnote 56.
[78] Farrell, *op. cit.*, p. 73.
[79] *Ibid.*, pp. 39-40.

goal nor in the means for the attainment of that goal. Nor is he alone responsible for the development of the fervor of the students; he and the other Jesuit teachers had fostered the spiritual growth which the Sodality intensified. Nor was he the first Jesuit to formulate a program of spirituality for devout students.

Positively considered, however, he was the first to form and organize a sodality at the Roman College. Herein lies his importance: at the Society's model school he was the one who adapted the spirituality of the Society to the students and imposed upon those accepting this way of life an organization.

That the rules which he laid down do not reflect his own spirituality, except in as much as it mirrors that of the founder of the Order, is testified to by the fact that in the many formulations of the Sodality, the substance remains unchanged. The rules of 1564 were added to and refined by those of 1574; those of 1910 were substantially the same as those of 1587. This accord is also evident in the new Apostolic Constitutions of 1948.[80]

> It must be admitted that the departure of Leunis a few months after the foundation of his little group at Rome, caused no disturbance at all. He was remembered occasionally as the first founder, but that was all. The Sodality did not suffer because of his removal as frequently happens with works that are too strictly personal.[81]

It would never have become the head of all future sodalities if its form did not reflect the mind of Ignatius, for the turnover of directors was great in the early years.[82] Any tribute to Leunis is, therefore, a tribute to his conformity to the spirituality of the Society of Jesus, and to the mind of Ignatius. Organizational features were not overlooked by Leunis. He allowed for the election of a student prefect and had twelve division heads.[83] Exactly what the functions of these divisions were, we do not know.

It may be validly contended that sodalities, after all, are

---

[80] Mullan, *op. cit.*, p. 50.

[81] From the *Abridged History of Sod.* by Villaret, p. 27.

[82] Mullan, *passim* 51-71.

[83] *Ibid.*, p. 82.

sodalities of Our Lady and that there has been no mention of her in this review of Sodality beginnings. This is an important point. Leunis is responsible for making the Roman College sodality Marian. For this contribution he deserves the accolade of the centuries. But even here an undiscerning acceptance of his Marian contribution to the Sodality may mislead him who seeks to know the nature of the Sodality.

The Growth of the Marian Dimension

We have seen the distorted notions that a too simple picture of Sodality beginnings can give rise to. Oversimplification of Our Lady's place in the Sodality organization can, likewise, deprive us of precious clarity. Although devotion to her is not the essence of the Sodality way of life, the fact is that the Marian characteristic is an essential feature of the *Bis Saecularí* Sodality.[84] Nor has the Marian dimension ever been absent from the organization once it was introduced in 1564. If Leunis had contributed only this element to the movement, he would have justly deserved the name of a founder.

What precisely was the place given Our Lady in his Roman College group? We have two sources that we can go to for an answer to this question. The early historian of the Society, Father Sacchini informs us, "quae coepta superiore anno Sodalitas discentium erat, ea Beatissimae Virginis subjecta hoc anno tutelae est."[85] In addition to this testimony, we also have a letter written the year after the organization began and a month after Leunis' departure. The writer speaks of the recently born organization, describes the duty of all to recite daily the Office of the Blessed Virgin, or the Rosary, and adds that the students "eam (the Sodality) Beatissimae Virginis tutelae commendarent."[86]

I submit that this word *tutela* is of major importance in arriving at a clear idea of what Leunis gave to the Roman

---

[84] *Bis Saecularí Apostolic* Constitution on Sodalities of Our Lady, (St. Louis: *The Queen's Work*, 1957) p. 16.

[85] Sacchini, F., S.J., *Historiae Societatis Jesu* Pars Secunda (Antwerp: Ex Officina Filiorum Martini, 1620) p. 307.

[86] Wicki, *op. cit.*, p. 39 note ※15.

College group. For in its fullness the concept is unilateral meaning guardianship.[87] This is, as we shall see, imperfect compared to the concept which more perfectly expresses the sodalist's relationship with the Mother of God, that of Patroness.

It would seem, therefore, that John Leunis gave the necessary direction to the Marian ingredient without fully exploiting the riches which were to be discovered later. Indeed, Leunis' concept of Our Lady's place in the Sodality does not deny any of the vital relationships to a patroness, it merely leaves them undefined and implicit.

As Father Stierli's monograph clearly shows, the emergence of the concept of patroness is not the work of one moment or of one man. Its evolution is due, principally, perhaps, to two other founders of the Sodality as we know it today, Father Francis Coster, S.J., and the Father General Claude Aquaviva.

Whether or not Jerome Nadal who was prefect of studies at the Roman College from 1557-59 and rector there from 1564-66, was instrumental in giving the Marian impetus to the group or exploiting its potential, is something that we will never know. If Polanco's intimation is correct, it is quite possible that he influenced developments in the years immediately after Leunis' departure.[88] Since we are now on the thin ice of conjecture, we will prescind from the question of his possible contribution and move on to the surer ground of Aquaviva's role in the formation of the Sodality movement.

From the year 1564 till the year 1571 there was a rapid succession of moderators of the student group. In the latter year there arrived at the College a Jesuit Scholastic, Claude Aquaviva, future General of the Society of Jesus. He was given the direction of the group and for the next three years, by reason of his wisdom and organizational ability, it flourished. Although illness caused his removal after three years the period "was long enough for him to stamp the Sodality with clear characteristics, and to impress on sodali-

---

[87] *Latin-English Lexicon*, Ed. E. A. Andrews, (New York: Harper and Brothers, 1850) p. 1580-1.

[88] Farrell, *op. cit.*, p. 76.

ties yet to come, a direction at once supple and exact."[89] What Leunis left in outline became, in the hands of Aquaviva, mature statutes, mirroring ten years of experience in their formulation.[90]

These rules of 1574 begin with the significant assertion, "The Blessed Virgin is the first patroness of this society."[91] This was the first time that the word patroness was used to describe the relation of a sodalist to Our Lady.

Ten years later, in 1584, the canonical erection of the Roman College sodality as the primary sodality to which all other sodalities were to be affiliated, took place. What is of moment is that the general of the Society of Jesus at this time was Claude Aquaviva. The arrival of the Sodality at this stage of development is due to its erstwhile director, for it was his efforts which brought about papal ratification.[92]

In 1587 Aquaviva formulated the Sodality rules in a final act. The first sentence reads, "Essendo la Beatissima Vergine Madre di Dio, Maria, principale Avvocata e *Padrona* di questa Congregazione. . . ."[93] This expression of Our Lady's role has not changed in all the intervening years. The modern Apostolic Constitution of 1948 states that Our Lady "is the principal patroness of the Sodality".[94] It is, therefore, to Aquaviva that we must look for the best expression of the relationship that exists between the Sodalist and Our Lady.

Since the word 'patron' is of importance, it is necessary to spend some few moments in discovering its meaning. The work has been done by Stierli. What follows is merely a paraphrase of his findings.[95] Initially a legal concept, it came into frequent usage in the Middle Ages. Free knights entered the service of men eminent for position or wealth. The knight

---

[89] Villaret, *op. cit.*, p. 27.

[90] For the Aquaviva rules cf. Mullan, *op. cit.*, pp. 63-8.

[91] Stierli, *op. cit.*, p. 38.

[92] "Claude Aquaviva, from the time of his election as General, looked upon the idea of canonical status with an eye that was more than favorable. He had a lively wish for its accomplishment. Motives were not lacking, and at the proper moment, he laid the matter before the Sovereign Pontiff." Taken from the Abridged Villaret, p. 31.

[93] Mullan *op. cit.*, p. 24.

[94] Also in the 1957 Version of the Common Rules, Rule ⁂40.

[95] Stierli, *op. cit.*, pp. 41-2.

became the client and the lord the patron. A legal act sealed a surrender whereby the client pledged himself to a lifelong service—retaining, however, his previous social standing of landholder—and the patron bound himself to avenge the wrongs perpetrated against his client, servant and friend.

Enriched by legal overtones, the concept entered into usage in the world of religion. Its use in the description of a sodalist's manner of devotion to Mary is obvious. For it expresses a mutual relationship. She protects; he serves. He defends her from attack. She, in turn, defends him from what would do him harm. In its deepest expression, his devotion becomes a consecration and "consecration is the act whereby we initiate patronage."[96] Patronage means a contract, therefore, with the notes of service, protection and defense added as dimensions of the bond of the knight-lady relationship.

But John Leunis did not offer his students of the Roman College a form of consecration. And when we follow him down the paths he traveled after his departure, strewn as they are with many sodalities, we find no mention of consecration. Their devotion to Our Lady is still, it would seem, the unilateral one expressed by *tutela;* not the bilateral consecration of self to Our Lady, as patroness.

It is not difficult to imagine why the idea of consecration did not originate in Italy at all but rather in Northern Europe. The introduction of this feature of the Sodality was the work of Father Francis Coster, sometimes referred to as the cofounder of the movement because of the important results obtained by him.[97] The Protestant Reformation of his day created a situation calling for singularly valiant service. The need of an enlistment bordering on the military was less acutely felt in Italy than it was in the North where one who expressed a devotion for, or made a defense of, Our Lady was often openly hostile to his milieu.

In virtue of the contributions of both Coster and Aquaviva, we can see the evolution of the role of Our Lady in the sodalities of Our Lady. It must be added here that the conception of Our Lady as model-to-be-imitated is never absent from the

---

[96] *Ibid.*, p. 39.

[97] Villaret, *op. cit.*, 59.

very first moment of the group's inception. Since this is a mode of devotion common to every Catholic, it has not been considered in this analysis. It is, likewise, not adequately distinct from the mode expressed by patroness. The latter, however, has been singled out here for the light which a study of it affords.

As the role of Our Lady as patroness came into clear relief, there emerged a striking similarity to the role Our Lady played in the life of Ignatius. "The knightly service of love, as seen in the Sodality, has its model as well as its spiritual and historical background in the founder of the Society of Jesus."[98]

Instances of this type are numerous in the life of the Ignatius. But the most fruitful example of the patroness dimension in the devotion of Ignatius to Our Lady is found in the night-long vigil before her altar at Montserrat at which he offered himself to her. His consecration is symbolized by the offering of his sword. By this act he signifies his desire to abandon his quest for fame and to fight only for her and with the weapons she supplies.[99] "Here was foreshadowed in its present form all future consecration to Mary in the sodalities of Our Lady."[100]

The post-Pamplona but pre-Manresa Ignatius performs this act of consecration. A very rewarding parallel awaits one who compares this act of Ignatius with the consecration to Our Lady detailed by our late Holy Father in *Bis Saeculari.* Pius XII's description of the Sodalist's consecration, intentionally or not, is an exact reflection of that of fervent layman, Ignatius of Loyola, on the vigil of the Annunciation, 1522.

But the parallel is more than historical. As Father Stierli has pointed out there is also a spiritual corelation between the service required of a sodalist and the service Ignatius required of himself and his followers in behalf of Christ and His Mother. Now the compendium of Ignatian spirituality is the Spiritual Exercises. We are, therefore, again led back

---

[98] Stierli, *op. cit.*, p. 27.

[99] Dudon, *op. cit.*, pp. 55-6.

[100] Stierli, *op. cit.*, p. 29.

to the Spiritual Exercises to see if, from that vantage point, we can gain any knowledge of the nature of the sodalities of Our Lady.

Is there any similarity between the role of Our Lady in the Exercises and her role in the Sodality? The harmony between the two has been briefly and acutely handled in Hugo Rahner's "True Source of the Sodality Spirit." Here we will excise only bits of his study in an attempt to see the relationship between the Exercises and Our Lady's position in the Sodality.

Our Lady of the Exercises has a double role to play. In the first, she is the humble woman of the Gospels remaining in the background.[101] In this role, she is a model whose virtues are to be imitated—the virtues of resignation, humility and conformity to God's will. But in her second role, she emerges with queenly bearing at every critical stage in the Exercises to point out the road. In this connection, Rahner refers to her as Our Lady of the Election.[102] The triple colloquy is, of course, the technique which is used at every point which requires a decision. It is, likewise, the dogmatic foundation from which Ignatian devotion to Our Lady stems and, as such, is part of the plan of spiritual development of Ignatius' ascetical system.[103] "From the place which the Mother of Jesus occupies in the Ignatian view of the history of Salvation, we come to realize that the dedication which the sodalist makes of his life is, in reality, his reception under the Standard of Christ."[104]

It is in this second role of Our Lady in the Exercises that we recognize the harmony between the Ignatian conception of the spiritual life and that of the sodalities of Our Lady. In brief:

> Dogmatic considerations present us with the full richness of patronage. In his consecration, the sodalist achieves in his own fashion what the Eternal Son achieved with reference to His Heavenly Father. He surrenders himself completely in loving faith and trust to the mystery of the motherhood of Mary. Just as the divine Logos, in order to become man, entered into Mary in every way possible and she protected Him, so, too, the sodalist,

---

[101] Rahner, *op. cit.*, p. 26.

[102] *Loc. cit.*

[103] Stierli, *op. cit.*, p. 30.

[104] Rahner, *op. cit.*, p. 32.

> by the consecration of his life enters into Mary that in her and through her he may arrive at the full stature of Christ and may by participation in the grace of Mary's maternity cooperate in the work of redemption.[105]

It seems, therefore, that the clearer the role of Our Lady in the Sodality becomes, the closer it gets to a reflection of her role in the life of Ignatius and in his Spiritual Exercises. Leunis, Coster and Aquaviva, almost in spite of themselves, contribute essential dimensions which, when combined, become thoroughly Ignatian. Paradoxically, the more remote Ignatius becomes in time, the more authentically Ignatian is the lay counterpart of the Society which he founded.

Leunis assures the Marian direction and develops it to the level of the protectress. Coster adds the martial overtones with his contribution of consecration to Our Lady. Aquaviva aptly expresses her position in the Sodalities with 'patroness'.[106] When all elements are joined there is a clear reflection of Ignatius.

If, after seeing this close relationship between Ignatian thought and Sodality practice, one should conclude that the Sodality can only be accurately understood and conducted by Jesuits, he would be wrong. Such a conclusion would not be consistent with the minds of the popes in the last two hundred years, nor the present facts.

If, however, after reflecting on this relationship between the Sodality and the Spiritual Exercises, one concluded to the necessity of fusing the two, he would be correct. To call that organization a Sodality which is ignorant of the Spiritual Exercises—directly through the annual retreat; indirectly through the daily spiritual exercises—is to be guilty, ascetically and historically, of a misnomer.

The brief conclusion of this section, then, would be that we again see Leunis' greatness as deriving, not from his

---

[105] Stierli, *op cit.*, p. 43.

[106] Here we are dealing with historical fact and not with an assessment of the worth of such a concept in our own times. There are those who feel that the concept of patron leans too heavily on chivalry and feudalism to have modern application. The point that we wish to underline here, however, is that it perfectly represented the vital contributions of the first few decades of Sodality history.

originality, but rather from his instinctively Ignatian response to the apostolic challenges with which he was confronted.

Summary

To be content with the few facts usually given on the subject of Sodality beginnings is to do a disservice to both the Sodality and the Society. For by a study of the period we can learn much of the mind of the early Society on the subject of the Jesuit's role in the lay apostolate. In addition, such a study provides a clearer picture of the feasibility of Sodality work and its apostolic potential, as seen by the earliest Jesuits.

By confining ourselves at the outset to the Roman College, we saw the three years prior to the formulation of rules in 1563 as years of increasing Jesuit alertness to lay spiritual direction both for youth and adults. Devout students received more and more guidance; adult groups were formed and given a set pattern for living Christian lives intensely. Many of the teaching Jesuits presided over regularly scheduled meetings and communal devotions. A fixed plan for student sanctification was bound to emerge. When, therefore, the formulation of rules was made by Leunis, it was not a sudden creation but an intelligent stabilizing of already existing practices, an apt adaptation of Jesuit spirituality for students manifesting a desire of the *magis*.

Nor was the idea novel for it had its counterparts in the earliest history of the Society; in a sense, it seems to have been born with the Society. Peter Faber, in 1540, worked for the permanent and universal good and he alone was the reason why a group of the most influential and generous of his exercitants developed into an organization which had the same aims as the Society and a very similar spiritual program. Nor was he alone in this regard for Ignatius himself, as well as Nadal, Broet, Lainez, Domenech, Palmio and others began similar groups.

When the Roman College sodality and all these other groups are compared, they manifest a consistently uniform pattern. Some of the constant features are: a complete pattern for living a full Christian life, not a devotion; the major means

of sanctification are the Sacraments, spiritual duties and apostolic activity; the group features include fixed meetings and communal devotions; absence of youth groups until after the death of Ignatius; and absence of social overtones in choice of apostolate.

Some of the implications in the data provided by these groups are of moment. It was never a case of an assignment to Sodality work that initiated such groups, but they were always a response to the challenge of a ministry to which the individual was assigned; a response so common as to be almost a reflex of Ignatian training. The conditions which produced the first sodalities were similar to those which gave birth to the Society of Jesus. The congruence in the profiles of these early groups seems to require a cause independent of them—the Spiritual Exercises. Originality must be ascribed ultimately to Ignatius only; perspicacity in adaptation to Leunis and the others. The school sodality is merely one form which this Jesuit instrument of lay formation can assume; historically, the professional sodality is as justifiable as the youth group.

We saw the historical circumstances which prepared for the papal erection of the Roman College sodality as *Prima Primaria.* In brief these would be: the fact of Rome; the position of the Roman College in the mind of the early Society; the immersion of the Society in the education of youth; the number of Jesuits in training at the College; and the moderator who became Father General Aquaviva.

We lined up Leunis' contribution, at first negatively, by denying that he was the first Jesuit to have formulated a fixed program of student sanctification; by rejecting the uniqueness of the group's purpose and methods. He alone was not responsible for the fervor we find at the College. But positively, he was the first Jesuit at the Roman College to have adapted for student usage a program of intense Catholicity. This was not the result of merely personal devotion, but rather an accurate reflexion of the mind of Ignatius.

That the concept of Sodality is Ignatian can best be seen by a study of the role of Our Lady in the Sodality as well as in

the Exercises. The invaluable Marian direction comes from Leunis. Two essential contributions towards a refinement of the concept are provided by Coster and Aquaviva. When the insights of the three Jesuits are joined there emerges an authentically Ignatian dimension in the Sodality pattern of spirituality.

We have, in short, attempted a brief answer to the question "How Ignatian is the Sodality?" Our study has been successful only if it clarifies the setting in which the Sodality of Our Lady was born. Distance has not aided clarity. In the first two hundred years subsequent to *Omnipotentis Dei*, there were two thousand five hundred affiliations with the *Prima Primaria.* In any two year period since the first World War a number of affiliations in excess of 2,500 can be counted.[107] Expansion, however, may have produced distortion together with anemia and indifference. Although Jesuits conduct only four per cent of today's sodalities, it would seem that each of our sodalities could assume the commanding position once enjoyed by the group at the Roman College, and become a clearinghouse of the best ideas and techniques in Sodality organization. Is the past merely prologue to the Society's role in the future lay apostolate?

[107] Stierli, *op. cit.*, p. 19.

Father Leo Martin

1888-1958

Michael McHugh, S.J.

Every man is created to praise, reverence, and serve God and so to save his soul. But a priest is made for more. Every priest is ordained to give glory to God by helping other men to holiness and happiness in the service of God. And some priests are called to a still more specialized apostolate. These are destined to find their fulfillment in helping other priests to seek personal holiness and zeal for souls.

This special vocation within a vocation—to be a priest for priests, a Jesuit's Jesuit—was the lifework of Father Leo Martin. The years of his priesthood were spent as a scholasticate teacher and Tertian Instructor in the Oregon Province. Many hundreds, helped by him during thirty years, have the memory of a man who by his example and exhortation made them better priests and better Jesuits. How God prepared and used Leo Martin to stir up the grace of ordination in God's priests is the story of his life.

Leo Martin's father was Thomas L. Martin who had come from New Brunswick, Canada to Helena, Montana, in 1879. There he met and married Josephine Power, who had come West from Dubuque, Iowa. Helena was the year-old state capital of Montana when Leo was born in 1888. His father was a businessman in the city, head of the volunteer fire department, director and tenor in the choir of the parish church, which was the cathedral of the Helena diocese. Leo's mother was the sister of Tom C. Power, the first U. S. Senator from Montana.

Such political and cultural connections had their influence on Leo's character. He remained a staunch Republican all his life. In the Al Smith presidential campaign, Leo was adamant against the Democratic candidate, and was sharp in his invective against fellow faculty men who wanted to confuse politics and religion. Leo's invective, of course, was always tempered by the deep sense of gentlemanliness and politeness that was stamped on him by the social surroundings of his boyhood.

Part of the cultural training of the future tertian instructor was the attendance at dancing classes every Saturday afternoon during the winter. Leo went because he was sent. A friend of his in those days recalls him standing shyly as a solitary wallflower until told by the teacher to pick a partner. Then with shoulders sagging, Leo would make his reluctant way across the room and obediently ask some girl to dance. The shyness was something he never lost and the obedience was a quality developed to perfection.

Leo's early education was remarkable in this that he who became a great Jesuit teacher and a discerning director of nuns never had, before entering, Sisters or Jesuits for

teachers. He was educated at Hawthorne Grade School and Helena High School. His grades at graduation in 1905 were representative enough: A in history and mathematics, B in English, Latin, and physics, with a C in freehand drawing.

In later life, decisions would always present difficulties for Leo Martin but the big decision about his college education was made less difficult because of the death of Bishop Brondel in 1903. His successor to the See of Helena was Bishop John P. Carroll who came from Dubuque, Iowa, where he had been President of Loras College, called at that time St. Joseph College. Bishop Carroll spoke to Leo about going to Loras and perhaps preparing for the priesthood in the Helena Diocese. Leo liked the suggestion. His mother had died some months earlier in the year, his father did not want to keep up the family mansion, and there were relatives in Dubuque who could help him get adjusted. So Leo went away to Loras College to study to be a diocesan priest.

Loras College

The four years Leo spent there were quiet and substantial. He took no part in sports, and was far too timid to try out for debating or dramatics. His only contribution outside of class was to do some writing for the school paper. His really significant activity, however, was ascetical. It was admittedly an amateur's asceticism, clumsy and excessive. Classmates at Loras remember Leo Martin living during Lent on bread and coffee, a feat that cost him twenty pounds and gained him some practical experience in the problems of penance. Years later, Leo gave this advice to spiritual directors: "In general be easy on the young lest their freshness, spontaneity and exuberance be crushed and they become feeble and dependent. I wouldn't say this hasn't happened to me from my own mistaken self-direction."

But that was the mature reflection of later years. As a young man, Leo was a long way from such prudent discretion. During the summer vacations in Helena, he set up and followed a daily schedule of prayer and penance. Such ascetical ambitions were something of an embarrassment to his father. Had Leo's mother been living, she quite likely

would have been able to understand the strange gropings toward grace in her son. But Mr. Martin found it hard to appreciate and accept the behavior of his only child.

One summer a cousin stopped in Helena for a visit. After dinner Leo's father suggested they all go out to see the show that had just opened in town. Leo asked to be excused and went to his room. His father followed and found Leo kneeling at his desk. He did not want to attend the picture. Father insisted and Leo obeyed. During the movie, however, Leo kept his eyes closed and lips moving in prayer until a hard jab in the ribs from his father's elbow put a stop to the ascetical demonstration.

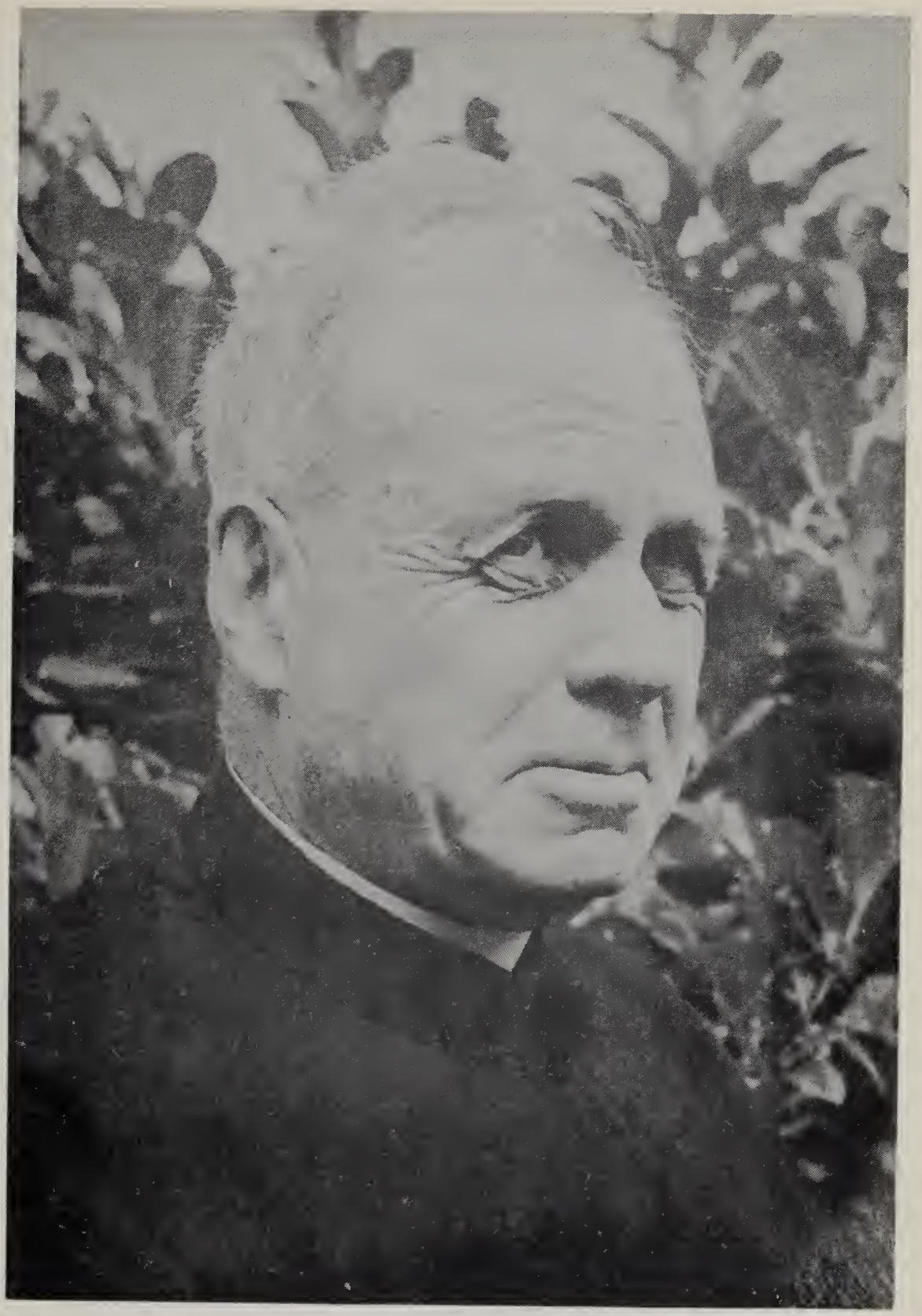
Bishop Carroll was more ready to recognize the real worth beneath such stubborn piety. When Leo graduated from Loras in 1909, he was told by his Bishop that he could go to any theologate he wished and complete his studies for ordination. Leo chose the North American College in Rome.

In those days, the seminarians of the North American College attended classes at the Urban College of Propaganda. They lived in a community at the house on Humility Street about a mile away. Leo grew fond of the tours through Rome with the other students. The community life at North American College was helping him overcome some of his native shyness. Leo's dancing teacher of Helena days might doubt that it happened, but Bishop White of Spokane used to recall the time when Leo Martin entertained the other students at recreation by demonstrating the latest steps in American dancing, Montana style. And Bishop White would add that he should know since he was Leo's partner.

Another happy memory of those Roman years was the private audience Leo had with St. Pius X in May of 1911. The Pope gave the seminarian a souvenir medal of himself that Leo treasured all his life and had pinned to his pillow at death.

Despite such rays of grace, there were doubts disturbing his peace of soul during these days. Leo began to hesitate about going on to ordination for the Helena diocese. He wondered if he belonged in a religious order; he was particularly interested in the Society of Jesus.

Leo had, of course, heard of the Jesuits in Helena. The



FATHER LEO MARTIN

history of Montana is filled with the Fathers and Brothers of the Society. Twenty years before Leo was born, the Jesuits Father Francis Kuppens and Father Jerome D'Aste had started the Helena parish. When Bishop Brondel came to organize the Diocese of Helena in 1884, he took that church as his Cathedral but asked the Jesuits to stay on in residence until diocesan priests could be supplied. The last of these assistants to leave Helena was Father Palladino who departed in 1893. But Leo was only five years old at the time so his Helena contacts with the Jesuits could not have had much influence on his vocation.

Decisive Retreat

A decisive grace came during the first retreat he made at North American College in 1909. The retreat master was Father Elder Mullan, S.J. The effect made on Leo Martin by this retreat can best be seen by reading his own estimate written some fifteen years later in a notebook he kept during his private annual retreat:

> Oct. 12, 1924—Started Retreat this P.M. Wish I had Fr. Mullan's notes. Oct. 15—*De Regno Christi.* Just about fifteen years since I made this meditation the first time. Then I was frightened at the price demanded. In spite of that I have been admitted to the Society. Mystery of predilection. No reserves now please God. Others who made that retreat in 1909 were certainly more generous with God.

It is characteristic of Leo Martin that he debated about this call of Christ during two full years. Sudden decisions never did become a part of his make-up. His spiritual director was Father Bernard Mahoney (later Bishop of Sioux Falls, South Dakota) who told Leo to decide what God wanted and then do it. Meanwhile, Leo was losing sleep and weight from worry. He asked permission to drop out of the seminary for awhile. The Rector agreed that it was better to go back to the States and make up his mind about his vocation.

Bishop Carroll was kind to the worried seminarian and gave him time to make up his mind. Leo did not go back to Rome in the Fall of 1911, but lived in Helena at the home of his mother's sister, doing his best to turn Aunt Sarah

Power's house into a private seminary. He wore black clothes, attended Mass daily, and set up a schedule of prayer and penance for himself. Seeking light and grace, he was imprudent in fasting and so continued to lose weight. He also caused himself a stomach disorder that gave him trouble for much of his later life.

Mr. Martin was understandably annoyed and disturbed at his son's activity and consequent poor health. He thought a change of scenery would be good therapy and so he took Leo with him to Los Angeles for a winter of rest and relaxation. While in California, Leo stopped to visit the Jesuit Novitiate at Los Gatos and to talk to Father Thornton, the novice master. He decided then to apply for admission to the Society and was accepted as a postulant on September 3, 1912. The response to the call of the Kingdom finally brought Leo the peace of soul he wanted. There were no more doubts about his desire to be a priest and a Jesuit.

Brother Martin went through the usual trials of a Jesuit novitiate and endured the tensions that a twenty-four year old experiences among the teenage novices. He soon acquired a reputation for sincerity and generosity of character that made him loved during his forty-six years in the Society. And he also acquired a reputation for absent-mindedness, forgetfulness and impracticality that made him laughed at, or laughed with, in the Jesuit communities he graced with his presence during those years.

Father Martin eventually thought that he had overcome forgetfulness, but he really never did. One of his Tertians came to him once and confessed being too absent-minded and impractical. Father Martin tried to console him by telling him that he too had once been absent-minded but he had conquered the failing. That was what he thought but he never did come completely down out of the clouds. The adult Father Martin of Port Townsend had his quirks: gazing off into space at the *Orate Fratres,* bursting out of private absorption in prayer to give the wrong response at Litanies, holding a forkful of food while wandering far afield in his breakfast reflection. As a novice serving community Mass, Brother Martin got interested in the Latin of the Missal while changing the book at the Gospel. Feeling his way

slowly down the steps with his feet, he stopped at the foot of the altar completely absorbed in the text, then realizing that Father Master was waiting, he hurried up to the Gospel side with the book, only to find that he had forgotten to bring the bookstand. Years later Father Martin was serving one of the Tertians at the main altar. After mass he carried the cruets to the sacristy for a refill, put them down, picked up the gallon jug of wine and carried it out to the sanctuary. There he stood wondering what was wrong and what to do. When Brother Sacristan brought out the filled cruets and took the jug, Father Leo shuffled sheepishly to a pew.

Absent-Minded

Father Martin and a group of his Tertians were once waiting to catch the ferry boat from Port Townsend to Seattle when he realized he had forgotten something. He asked the dock attendant if he might use a phone to call Father Minister. The man pointed to a phone on the wall and told him that it was old style and he would have to ring twice for the operator. Father Martin took the phone, pushed twice on a button marked Fire Alarm and waited for an answer. The boat coming into dock heard the alarm, reversed engines and headed away from shore. People poured out of their cars. The workman came running to pull Father Leo away from the fire bell which he was ringing again, still wondering why nobody answered the phone. When teased about the incident, Father Martin replied, "Things like this keep you humble; I mean, make you humble".

Brother Martin at Los Gatos was certainly not the type to be a Villa cook, but he was definitely the type to want to take his share of the work. He would volunteer to help carry the food to the Villa for the picnic lunch. Then along the way, while making examen, Leo would absent-mindedly tip his box or basket and, while he went on in blissful prayer, the sandwiches or silverware would slip out of the box and fall along the way.

Even Father Leo's habit of slitting open old envelopes and using the inside for notes dated back to Novitiate days. But despite such superficial oddities, the solid spiritual formation of Leo Martin went on and he pronounced his vows on Sep-

tember 3, 1914. Because of his age and previous education, he had only one year of Juniorate and then went to Spokane for philosophy in 1915. He studied at the "Sheds" of Gonzaga for a half year and then went to Mt. St. Michael's above Hillyard when it was opened in 1916.

Leo Martin put many years of his pre-Jesuit and Jesuit life into the study of philosophy. And philosophy put a great deal into Leo's makeup. He was quite willing to admit many faults of a nonphilosophical nature, such as shyness, laziness, impracticality, and general lack of backbone. But he never accused himself of an absence of mental ability or the lack of backbone to defend a known truth. His shyness and timidity and lack of decision gave way when face to face with what he knew to be true. In some philosophical battle, he was once taunted as being "a wishy-washy Thomist." Leo's reply was, "I'm not wishy-washy in that sense." He meant it honestly and humbly. He was quite willing to admit that he was wishy-washy about some practical affairs. But in matters that mattered, he knew and we knew that he made decisions and he had convictions. Another time in an argument on theology Leo was holding firmly to his position when his opponent shouted, "Who do you think you are, the pope?" The shy Leo got red in the face, his mouth screwed up in embarrassment at the comparison, he looked at his shoes and sheepishly mumbled, "No, not quite," but held doggedly to what he considered the truth.

At the end of the philosophy course, Leo was sent back to Los Gatos to spend two years of regency teaching Greek to the Juniors. In 1919, he was called home to Helena for the funeral of his father who had died suddenly at the Mayo Brothers Clinic in Rochester following an emergency operation. Mr. Martin had remarried after Leo's entrance into the Society. Neither father nor son seems to have been fully sympathetic with the moves of the other. Sometime after his father's death, Leo wrote these reflections on a retreat meditation:

> Tender memories of home. Great grace. Father understands now. His sacrifices were worthwhile for him at least. He wants me now to hold nothing back from Our Lord.

Because of a privilege allowing early ordination to Scho-

lastics whose studies had been delayed by the war, Leo Martin received Holy Orders after his first year of theology, on June 26, 1921, from Cardinal Glennon in St. Louis. Father Martin made a list of some special intentions for his First Mass. At the top were his mother and father. Next was Bishop Carroll who had first interested him in the priesthood and wrote to congratulate Leo on his ordination and First Mass, "I regret very much that both these great events are not to take place in Helena, but we shall be with you in spirit."

Roman Biennium

The years after ordination Father Martin spent in Europe. His three remaining years of Theology were done at Valkenburg, after which he was sent to Rome for a biennium. His return to Rome after fourteen years was a greatly appreciated grace. Soon after his arrival, he paid a visit to the North American College on Humility Street. In the chapel he relived that memorable retreat under Father Mullan when the Kingdom of Christ meditation had made such an impression. One of the workmen remembered him and the recognition after fourteen years touched his always affectionate heart. He was invited to join the faculty in the Rector's private parlor after dinner. Leo fully appreciated the honor contained in such an invitation.

Father Martin was now thirty-six years old and found that the grind of studies did not get easier with age. His diary records headaches, nervousness, and dogged persistence. Here are some scattered sentences culled from his comments to himself:

> I'm going to get Greek yet. Do a Latin sentence every day. I'm working like a horse. Stop the extensive and start the intensive. Get a pet topic and set it aside for study on Sunday. I'm getting to be a slave to a plan, my agenda needs a pruning knife. Have I too many irons in the fire? Desultory reading today. Brace up and spruce up. A reading carousal today. Read Zane Grey's *Wandered in The Wastelands.* Villa was a bore and had headache. Newspapers wrought havoc this morning. I'm getting about fifty percent out of my time. My program is too much. How can I relax? How about one Thursday a month entirely off? Read *Saturday Evening Post* today.

And the last days of his biennium were probably the

worst. His final examination was an ordeal Leo never forgot. He was tired and nervous. It was a two hour examination and the first was not too bad but the second was poor. Leo lacked aggressiveness, was diffident in the defense of his thesis on St. Augustine, and finally fainted before the finish. The examiners judged that since his arguments were weak and presented in so halting a manner, his teaching could not be approved. He failed. He wrote in the diary a few days later, "It seemed more than I could bear at the time but I asked help and now it seems less bad."

There was something to be gained from the failure. Father Leo was learning that his shyness and timidity were not virtues. And he drew up the following bits of counsel on how to take an oral exam. "Don't wait till you are catechised. Talk. Spout forth wisdom till you are stopped, *motu proprio,* as soon as you get a chance. Provoke difficulties of which you know the answer."

Father Martin then left Rome to make his tertianship at Florennes in Belgium. During and after the Long Retreat he gave the matter careful consideration and decided he had an obligation to ask for a second examination. Father Poullier, the Tertian Instructor, agreed and Leo wrote to Father General. His petition was allowed. Leo went back to Rome during the final month of tertianship, took the exam again and passed it. He then returned to the Province and found that the 1928 status assigned him to teach cosmology at Mt. St. Michael's.

The move from the student side to the teacher side of the desk did not have immediately happy results. His thesis at the Gregorian, "Was St. Augustine a Molinist?" did not qualify Leo Martin to teach cosmology. The diffidence and shyness that marked and marred his student days made his first teaching years at the Mount difficult. During the twelve years he taught cosmology, however, he became a great teacher. In fact some call Leo Martin the greatest teacher Mt. St. Michael's has ever had.

Proficient though he became, he did not do it by following the formula for success which he had written after his failure at the Gregorian. "Spout forth wisdom till you are stopped," may have been his counsel to others but it just

was not his way. His own teaching technique was to pose a problem and make the student think about it. He was a thinker himself and wanted to develop thinkers. The mere glib word and the shallow answer never pleased him. He seemed to grade his students on their questions more than their answers.

One never knew how long the cosmology lecture would last. If Father Martin finished his prepared matter before the end of class, he would dismiss the delighted Scholastics. Frequently too, he would forget to bring a reference book to class with him. Telling the students to wait, he would go to his room to get it. There he might get absorbed in the book and forget about the class.

Leo's approach to poverty was also distinctive. When he was at tertianship, a local Belgian tailor measured him for a suit at a bargain price. When the suit was delivered, it was found to be an abominable fit and cheap cloth. His immediate reaction was anger. His fellow Tertians remember his fuming about the "Fifteen dollar suit and a fifteen dollar fit". But he insisted on bringing the suit to the States and wearing it out to get his money's worth. Finally a cousin wrote to him one Christmas from Helena:

> Are you still of the same opinion about the suit as you are about the overcoat or must I come to Spokane to talk you into it? I wish you would not be so obstinate. The suit you brought home from Europe seemed shabby to me and not up to the dignity of a priest, gentleman, and professor. Consider that you contribute to our happiness, and piety, by letting us fuss over you.

His scrupulosity of a sort shows up also in the following incident. He was about to board a city bus in Spokane with another Jesuit when he realized that the only fare he had was a Seattle bus token. He felt he could not use a Seattle token in a Spokane bus. His companion said, "Give me that token. I can use it in Seattle next week. I'll pay your way now". Father Martin agreed. The bus came and both got in. Two metallic pieces jingled in the fare box. After riding in silence for a half mile, Father Martin asked, "Father, did you use that Seattle token to pay my fare?" "Yes." "I thought you would. I don't believe I could have done that, Father, but I thought you would."

During Father Martin's last six years at the Mount, he was the Father Rector of the community. There is a story told about him that shows how his sense of propriety and his sense of humor made decisions difficult. Some Scholastics came for permission to put on a play. It was an original production and Father Martin asked to hear the plot. As the Scholastics described the comedy situation and acted out a bit of the dialogue, he laughed and asked to hear more. When they had finished their preview and Father Rector had done wiping the tears of laughter from his eyes, he solemnly said, "I think your play is lacking in proper decorum. I can not give you permission."

Tertian Instructor

In 1939, at the end of his term as Rector at the Mount, Father Martin was made Tertian Instructor at Port Townsend. He was happy in the appointment because all his life Leo had dreamed of being able to help priests. Yet he was quite conscious of the responsibilities of the position. And he was, as always, acutely conscious of his own limitations. He must have had sharp memories of the many poor starts he had already made—the painful years of deciding his vocation, the failure in his examination at the Gregorian, the compaints he occasioned during his first years of teaching at the Mount. At the close of his first year as Tertian Instructor, he wrote to the Father Provincial, "I hope I get another chance next year."

Father Martin got another chance every year for the final nineteen years of his life. The some six hundred Tertians who were trained by him during that time are the best judges of how much he meant to their spiritual formation. Certainly we may be safe in saying that six hundred priests are better men and better Jesuits because of their contact with him.

What made the contact so rewarding was due in large part to the fact that Leo Martin was one of the rare men who both understood human nature and were able to make allowances for it. He was eminently able to have compassion on the misinformed and the erring because he realized that he himself was beset with human weaknesses. His laboratory

for the study of human nature, indeed, was first of all himself. He checked and analyzed his own failings and tried to find the correct manner of improvement. His colloquies with himself in his spiritual notebook are significant. Here are some scattered samplings:

> I should determine so to make the last two days of my retreat as if I were just beginning, as if I had hitherto done nothing.
>
> My uneasiness and eagerness about mail must be stopped.
>
> Another fault. I promise too much. I must count the cost before promising hereafter.
>
> I'm told I take too much. The *Agere Contra* for me would be in asserting myself more.
>
> I'm too shy. Must get about a bit more. Got the light my shyness was really a defect of character.
>
> Mediocrity is hard to get out of but I'm going to do it with God's help.

Understanding human nature is one thing and making the proper allowances for it is another. Leo Martin once wrote, "Between the two extremes of the certainly good and the certainly bad, much is uncertain. We must try to find out what is good and what is from fallen nature, and how far good and how far bad. Take counsel. It may be necessary to tolerate the bad for the sake of some element good for the individual—or to tolerate the repression of something good for the sake of getting rid of something especially bad for the individual. Because they fail to realize this, very few spiritual fathers become eminent, a gift to be wished for and prayed for."

Leo Martin wanted men to be themselves and to let their human nature grow under the action of grace. He had learned that the hard way and was conscious of what he called "My big Los Gatos mistake: I tried to be Father Piet and Father Woods at the same time. Better to be Leo Martin and use Father Piet's advice and Father Woods' advice." He enjoyed individualists. He seemed glad to have sincere radicals in the community. He loved the little foibles of human nature. He loved the latest bits of news about the Province and welcomed the Tertians when they came back from supply calls to make their report and tell what they had heard.

Kindness was an habitual concern. He tried so to arrange supply calls that his Tertians could be close to home, relatives

and friends on holiday occasions. He would, in a motherly way, caution the Tertians to cover up warmly during the midnight meditations lest they catch cold. He would weep without shame on hearing of a hurt or injustice suffered by someone. The key to understanding his cultivation of the virtue of kindness is found in the fact that Leo himself suffered so intensely from real or imagined offences. He was easily hurt by a harsh word; he dreaded the loneliness and misunderstanding that can so often be a part of community living. These random comments of his show the makeup of Leo Martin:

> Feast of St. Leo: Many visitors. It may be all form but it touches.
>
> My happiness should not depend on the smiles of Fathers and Superiors.
>
> The Society of Jesus is not a club where members can be blackballed for getting on the nerves of others.
>
> A couple of letters from relatives with soft soap explanations that don't explain. Christmas greetings dated December 27th. I'm not wanted, or rather negatively, I'm not loved in the family. If the same thing happens to me in the Society, I'll have to keep in the state of grace and accomplish something. Try to love God more. I'm still making my happiness the standard.

Leo's kindness came easily because he realized how much unkindness hurt in his own case. But the universal charity, which was probably his most outstanding virtue, did not come easily at all. It was won by many a hard battle. The charge of St. Paul to Timothy, to "be instant in season and out of season, reprove, entreat, rebuke in all patience and teaching," was a lifelong challenge to Father Martin. Because he disciplined himself to temper the expression of his anger most people who knew him did not know that he was inclined to impatience with people. Yet naturally he did not like certain types.

Small people with provincial pride and cocksureness, people without depth or sincerity of character, people who lacked real refinement, what he called "the correspondence course variety." Such people were hard for him to live with. Most likely, though, they never knew it, for Father Martin expressed his anger mainly to himself in his diary. He names no names but we know from these scattered notations that

charity was a virtue Leo worked at in season and out of season:

> X came along and monopolized the conversation as usual, constantly causing cross currents in the conversation. Will he ever learn? I needn't love him for what he hasn't got.
>
> Y is continually irritating me by assumption of superiority and constantly correcting. Probably something amiss in me to let these things worry me but I'm going to take him to task for his officiousness as soon as I can do so conveniently.
>
> Z is something of an old woman. Hard to resolve to get on with him.
>
> Some men have a distorted sense of values. They tear everything to pieces, lack delicacy, tact, refinement. Some expression of regret certainly due me. Can I call this to his attention in such a way as will make an impression?
>
> Certain considerations of courtesy due even to an inferior which are repeatedly violated by Fathers in dealing with Scholastics.
>
> Seems to me it takes real courage to keep straight when one knows the crookedness even in places where one's idealism would not think it was.
>
> A spiritual alms today from X about treading on other people's toes. The pot calling the kettle black!

It is difficult to compress a man's life into a few pages and more difficult to summarize his teaching. But if any compressed statement of what Leo Martin tried to impress on his Tertians is possible, it is that they should not expect more from their priesthood than Christ got from His. Such was his capsule version of the priestly vocation. He drove the lesson home year after year in the Long Retreat points and conferences. What success his insistent teaching had was not due especially to his eloquence or ability as a speaker. Father Martin had little oratorical ability, his Long Retreat points were short and his conferences were solid but seldom electrifying. Leo's impact came from the fact that he lived what he taught. He had schooled himself to look for no more from his own priestly vocation than Christ got.

He was content therefore patiently to put in the long years of training, directing and guiding, without recognition or publicity, without apparent success and often enough without much in the way of thanks. He kept at his prayer and study, he worked at the universal charity and affable gentlemanliness for which he was known, he patiently suf-

fered his own faults and foibles of character for which he was laughed at and loved. Long years of contemplation of the life of Christ taught Father Martin what to expect.

He expected no less in death. As Christ's priesthood had meant the painful agony of humiliation and desolation and suffering on the Cross so Father Martin was willing to accept the crosses connected with his own painful death. He spent the final four months of his life in a hospital suffering from cancer of the prostate gland. He endured shame and embarrassment from the care of the nurses, humiliation from his lack of physical control, and his good nature and charity were imposed on by tactless visitors. When the physical or emotional pain was intense, he would be brief and abrupt. When relief came, there came also the memory of his irritable feeling and with simple humility, he would scrupulously beg pardon of doctors and nurses.

The human in Leo was with him to the end. He was eager for news of the Province and Society, glad to get letters but worried about not being able to answer them. He was disappointed when he realized he had to give up his work. This news depressed him until Dr. Reilly, his physician and close friend, scolded him and reminded him to live the prayer for generosity of St. Ignatius, to give, fight, labor, and ask no reward save that of knowing he was doing God's will. Simply, Father Leo thanked Dr. Reilly and asked forgiveness for his failure and begged prayers that grace would make him strong.

A few days before Leo died one of the priests at his bedside asked if he was still able to pray. Father said he could still pray and that he was asking that God's will be done. He went on to admit that he had wanted to beg that God would take him soon because of the pain, but was now grateful that he had not given into that temptation and made the mistake of selfishly praying against God's wiser Providence. In life and in death Father Leo Martin kept at his specialized vocation of teaching Jesuit priests to be like Jesus Christ.

Geographic Distribution of Jesuits
1958

William J. Mehok, S.J.

This article has a long history. About ten years ago, fund raising organizations for American Jesuit institutions came in search of factual data on the whereabouts of all members of the Society of Jesus. In rapid succession, the author of a book, two authors of articles for nationally circulated magazines and the supervisor of a survey on the Church in Latin America followed in search of similar information. If this information is of such interest to non-Jesuits, *a fortiori* it must be of similar or greater interest to members of the Order.

By way of orientation, it is best to present a synoptic view of the personnel of the entire Society bridging the gap between Jesuits as ascribed to the various provinces and as living in different parts of the world. This is done in Table 1.

In Table 2 we shall subdivide this last row into the different countries in which Jesuits live. These will be further subdivided according to their grade in the Society (priest, Scholastic or Brother) and, if they live outside their own provinces, according to whether the territory in which they live is in the same country as their own or not.

Unless otherwise specified, province catalogues for the year beginning 1958 are the source of data here given. The phrase "Ineunte anno 1958" is itself misleading since the publication dates range from August 1957 to June 1958. Also, there is a slight difference between the "Prospectus Societatis Iesu Universae Ineunte Anno 1958" and the information which, in some cases, was later printed in province catalogues.

Jesuits belonging to the Province of Bohemia and the Viceprovinces of Romania and Slovakia require special treatment. We can only estimate how many there are from the antiquated figures given in the above-mentioned "Prospectus" and make further assumptions about their geographic distribution.

Much futile speculation can be saved if one convinces himself that "Ex aliis provinciis" and "Extra provinciam degentes" (or their equivalents) do not represent a complete disjunction. There is a third possibility, namely, outside one's own province but not in the territory, or at least jurisdiction, of another province. This is another way of saying that there are parts of the earth that have not been officially assigned to the Society. This explanation partly accounts for the 67 Jesuits in row B 2 of Table 1 who would be considered "Ex aliis provinciis" if the above terms were strictly corelative.

In come cases the reason for the discrepancy is the fact that province catalogues do not come out simultaneously and hence the same person can be reported as living in one country according to one province catalogue and in another country by a later catalogue of another province. This time factor probably explains the imbalance in number of Scholastics.

Furthermore, there are Jesuits living in an alien province but not considered under its jurisdiction. "Capellani militares" are a good example, although there are others in Jesuits "extra domos," "in via ad ——" and "de bello nondum reduces".

Whenever these or similar doubtful cases came to my attention they were solved on this principle. A Jesuit is assumed to live in the country housing the headquarters of his own province unless 1) he is in a house of his own province in some other country or unless 2) he is listed in another province catalogue as living in a country of its territory. If this principle could be rigidly applied, then the sum of those living outside their provinces would equal the sum of "ex aliis provinciis" for all the provinces of the Society.

The reason why columns 5 and 6 of Table 2 are given as they are is that the new instructions concerning "applicati" and "non-applicati" had not yet been put into practice by all the provinces and that information could not be given. It is hoped that such information will be forthcoming in future years. Column 5 gives the number of Jesuits living in a country who belong to another province, which other

province has territory in the same country. For example, the exchange of men among the ten United States provinces would come under this heading. Column 6 gives the number of Jesuits in another province as well as country. Thus, for example, any non-English Province Jesuit living in England would come under this colmn since there is only one province with territory in that country.

The subtotal of Table 2 designated as "Group I" should present no difficulty. It represents the actual count of Jesuits living in the territories of 76 provinces (viceprovinces, independent missions and regions) which embrace 90 countries. "Group II" accounts for the remaining 458 members of the Society. Here we are confronted with a two-fold uncertainty. First, we are not sure of the exact number since the data concerning some of these are for the years 1954, 1955 and 1957. Certainly there have been changes since then. Secondly, assuming that this is a correct figure, we have further assumed that members of the Slavic Assistancy listed here live in the territories of their own Provinces except for the 62 who are listed in Group I.

By way of summary, we might call attention to a few of the more significant details of the tables. About 22% of all Jesuits live outside the territory of their own provinces. As nearly as can be determined, 7% of these are applied to another province and 15% are not. Viewed differently, about 11% live in another province and country and 11% live in another province but the same country as their own.

The following countries have over one thousand Jesuit residents: United States (7,406), Spain (4,054), Italy (2,395), India (2,157), France (1,878), Belgium (1,304), Canada (1,153), Brazil (1,114) and Western Germany (1,011). Combined, these account for a total of 22,472 Jesuits while the other 80 or more countries account for the remaining 33% of all Jesuits.

Statistical surveys are never a substitute for thought. A number of cautions have been given to curb the uncritical. To the hypercritical the author can only offer Hobson's choice, this or nothing. To those who object that the figures given here are almost two years old, we can only say that not even the 1959 number of Jesuits is available, to say noth-

ing of their geographic distribution. Although the absolute number of Jesuits may change from year to year, their relative proportions and positions do not change very much, especially in countries where the absolute numbers are large.

Table 1. Distribution of 34,014 Jesuits according to grade and migratory status. Year beginning 1958.

MIGRATORY STATUS	Priests	Scholastics	Coadjutors	TOTAL
	1	2	3	4
A. "Socii adscripti"	17,679	10,594	5,741	34,014
B. "Ex aliis provinciis"				
1. In other province	3,570	3,207	721	7,498
2. Not in other province	16	39	12	67
C. "Numerantur"	21,265	13,840	6,474	41,579
D. "Extra provinciam"	3,586	3,246	733	7,565
E. "Degentes"	17,679	10,594	5,741	34,014
B. "Ex aliis provinciis"	3,586	3,246	733	7,565
a. "Applicati"	1,398	366	344	2,108
b. "Non-applicati"	1,878	2,780	304	4,962
c. Probably "applicati"	294	61	73	428
d. Probably "non-applicati"	16	39	12	67

A. "Socii adscripti": Unduplicated number of Jesuits according to province catalogues 1958 as explained in text.

B. "Ex aliis provinciis": 1) Jesuits known to be living outside the territory of their own provinces and in the territory of another province. 2) Jesuits who are known to be outside the territory of their own provinces but are not reported as living in the territory of another province.

C. "Numerantur": Sum of A + B and D + E.

D. "Extra provinciam": Jesuits known to be outside the territory of their own provinces.

E. "Degentes": Jesuits living somewhere on earth, either in territory assigned to the Society or some other territory.

B. "Ex aliis provinciis": a) Those certainly designated as "applicati" by province catalogues. b) Those certainly designated as "non-applicati." c) Province catalogue data insufficient to assert that these Jesuits are certainly "applicati," but it can be assumed that nearly all are. d) It is reasonably assumed that these Jesuits are not applied to another province.

Table 2. Geographic distribution of 34,014 members of the Society of Jesus, and of 7,565 Jesuits living outside the territory of their own provinces. Year beginning 1958.

COUNTRY and CONTINENT	JESUITS LIVING IN COUNTRY				FROM ANOTHER PROVINCE but	
	Priests	Scholastics	Brothers	TOTAL	Same Country	Diff. Country
	1	2	3	4	5	6
ENTIRE SOC.	17,679	10,594	5,741	34,014	3,834	3,731
Algeria	35	2	1	38	0	0
Belgian Congo	196	66	71	333	0	22
Cameroons	3	2	1	6	0	1
Egypt	30	3	7	40	0	8
Ethiopia	15	6	3	24	0	2
Fr. Equat. Afr.	28	3	7	38	0	6
Madagascar	185	38	72	295	0	79
Mauritius	5	0	1	6	0	2
Morocco	8	1	1	10	0	0
Mozambique	16	2	11	29	0	0
Réunion	3	0	1	4	0	1
Rhodesia-North	56	10	15	81	11	11
Rhodesia-South	73	6	20	99	0	14
Ruanda-Urundi	12	3	0	15	0	0
Un. of So. Afr.	17	0	3	20	0	0
AFRICA (15)	682	142	214	1,038	11	146
Alaska	35	2	8	45	0	4
Barbados	4	0	0	4	0	0
British Honduras	28	5	2	35	0	14
Costa Rica	661	336	156	1,153	21	72
Canada	3	0	0	3	0	2
Cuba	83	51	64	198	0	28
Dominican Rep.	35	5	16	56	0	15
El Salvador	33	22	26	81	0	16
Guatemala	18	3	7	28	0	10
Haiti	9	1	3	13	0	0
Honduras, R. of	12	0	0	12	0	2
Jamaica	69	8	3	80	0	3
Mexico	263	274	113	650	143	17
Nicaragua	20	7	16	43	0	18
Panama	11	6	7	24	0	4
Puerto Rico	13	6	3	22	0	6
United States	3,993	2,799	614	7,406	1,472	317

COUNTRY	1	2	3	4	5	6
AMERICA, N. (17)	5,290	3,525	1,038	9,853	1,636	528
Argentina	152	153	66	371	1	56
Bolivia	43	27	29	99	0	5
Brazil	469	318	327	1,114	206	36
British Guiana	44	2	0	46	0	0
Chile	114	72	51	237	0	55
Colombia	264	316	137	699	0	79
Ecuador	87	153	46	286	0	67
Paraguay	21	9	10	40	0	6
Peru	58	51	46	155	0	8
Uruguay	53	23	20	96	0	14
Venezuela	76	34	68	178	0	34
AMERICA, S. (11)	1,363	1,158	800	3,321	207	360
Ceylon	62	7	13	82	3	11
China-Mainland	94	0	42	136	0	136
China-Taiwan	134	17	21	172	0	172
Hong Kong	59	4	2	65	0	14
India	1,094	723	340	2,157	535	323
Indonesia	145	71	29	245	0	51
Iraq	29	13	2	44	0	2
Israel	2	0	3	5	0	5
Japan	177	128	28	333	0	206
Korea-South	6	0	1	7	0	1
Lebanon	88	7	27	122	0	33
Macau	10	1	4	15	0	7
Malay, Fed. of	2	0	0	2	0	2
Nepal	8	3	1	12	0	4
Philippines	289	214	49	552	0	238
Portuguese India	27	0	5	32	0	2
Portuguese Timor	1	0	0	1	0	1
Singapore	8	0	0	8	0	3
Syria	10	0	0	10	0	0
Thailand	6	0	0	6	0	6
Vietnam	5	0	1	6	0	6
ASIA (21)	2,256	1,188	568	4,012	538	1,223
Austria	259	124	81	464	0	166
Belgium	744	435	125	1,304	64	97
Denmark	18	3	5	26	0	5
France	1,332	381	165	1,878	298	193
Germany-East	136	20	38	194	4	3
Germany-West, Saar	501	346	164	1,011	137	141
Greece	16	2	4	22	0	0

COUNTRY	1	2	3	4	5	6
Ireland	274	186	65	525	0	37
Italy, Trieste	1,367	393	635	2,395	279	467
Luxembourg	5	1	0	6	0	1
Malta, Gozo	29	44	40	113	0	1
Monaco	3	0	1	4	0	0
Netherlands	342	197	92	631	0	15
Poland	273	202	130	605	96	7
Portugal	124	112	113	349	0	1
Spain	1,485	1,556	1,013	4,054	564	143
Sweden	12	0	2	14	0	1
Switzerland	90	8	19	117	0	18
Turkey-Europe	2	0	1	3	0	3
Un. King.-Eng.	393	217	65	675	0	66
U. K.-Wales	33	0	13	46	0	10
U. K.-Scotland	32	0	6	38	0	1
Yugoslavia	104	58	73	235	0	1
EUROPE (23)	7,574	4,285	2,850	14,709	1,442	1,377
Australia	157	124	25	306	0	17
New Zealand	5	0	0	5	0	0
Pacific Islands	24	4	12	40	0	12
OCEANIA (3)	186	128	37	351	0	29
Dispersi	159	19	94	272	0	1
GROUP I (90)*	(17,510)	(10,445)	(5,601)	(33,556)	(3,834)	(3,664)
Territory of Prov. (V.P.):						
Bohemia (1955)	74	53	52	179	0	0
Romenica (1957)	9	3	8	20	0	0
Slovakia (1954)	70	54	68	192	0	0
Place unknown	16	39	12	67	0	67
GROUP II**	(169)	(149)	(140)	(458)	(0)	(67)
GRAND TOTAL	17,679	10,594	5,741	34,014	3,834	3,731

1) Priests living in the country indicated.

2) Scholastics living in the country indicated.

3) Coadjutor Brothers living in the country indicated.

4) Total number of Jesuits living in the country indicated.

5) Total number of Jesuits from another province of the Society but the same country living in the country indicated.

6) Total number of Jesuits from another province of the Society as well as from another country living in the country indicated.

* GROUP I: All figures as given in province catalogues I. A. 1958 except some data in columns 5 and 6. For lack of more accurate in-

formation, all Jesuits under the China Visitor are assumed to be applied to the area in which they are working and also come from a different country.

** GROUP II: Figures given here lack certainty. 1) They are not based on province catalogues I. A. 1958. 2) Jesuits are assumed to be working in the territory of the three provinces (viceprovinces) mentioned except 62 socii of these provinces listed in GROUP I.

Temporal Coadjutor Assignments

Leo B. Hyde, S.J.

The figures below, based on the Province Catalogues of the American Assistancy for 1959, show the variety of work being done by our American Temporal Coadjutors. The survey deals with *579* Brothers, of whom *550* are stationed in the United States and *29* are in the Foreign Missions and Alaska. Not included in this survey are the *53* Brother Novices listed in the Catalogues.

	U.S.	*F.M.*	*Total*
Archivist	1	—	1
Architect	1	—	—
Athletic Equipment	3	—	3
Bakers	11	—	11
Prefect of Boarders	—	2	2
Assistant Prefect of Discipline	1	—	1
Bookbinders	6	—	6
Buyers	56	5	61
Carpenters	32	5	37
Master of Ceremonies	1	—	1
Supervisors of Clothes Rooms	52	5	57
Directors of Building Construction and Repair	16	6	22
Cooks	39	2	41
Supervisors of Student Cooperatives	6	—	6
Supervisors of Dining Rooms, Kitchens, and Storerooms	66	2	68
Supervisors of Farms	12	—	12

Supervisor of Fish Cannery	—	1	1
Garagemen	21	1	22
Gardeners	37	1	38
Supervisors of Buildings and Grounds	27	4	31
Supervisors of Heating Systems	54	2	56
Infirmarians	47	3	50
Instructors in Agriculture	4	—	4
Instructors in Baking	2	—	2
Instructor in Music	1	—	1
Instructor in Radio	—	1	1
Instructors in Various Technical Subjects	12	—	12
Supervisors of Laundries	15	—	15
Assisting Librarians	13	—	13
Mailmen	13	—	13
Supervisors of Mechanical and Electrical Maintenance	49	6	55
Metal Workers	7	1	8
Engineer of Mission Boat	—	1	1
Orant Pro Societate	11	—	11
Painters	10	—	10
Business Manager of Periodical Press	2	—	2
Poultrymen	3	—	3
Printers	4	—	4
House Treasurers	1	2	3
Assisting House Treasurers	24	4	28
Assisting Province Treasurers	9	—	9
Custodian of Radio Station	—	1	1
Receptionists	38	1	39
Office Manager of Retreat House	1	—	1
Sacristans	98	6	104
Sanctuary Society Moderators	11	—	11
Secretaries	21	2	23
Assisting Seminary Guild Directors	4	—	4
Shoe Repairmen	7	—	7
Brothers Socius to Provincials	7	—	7
Stonemasons	2	—	2
Tailors	19	—	19
Supervisor of Seismograph Station	1	—	1
Promoter of Brothers' Vocations	1	—	1
Winemen	9	—	9
Supervisors of Workmen	14	1	15
Assisting Writers	3	—	3
At the Disposition of Father Minister	17	3	20
Watch Repairmen	1	—	1
Boys' Club Moderator	1	—	1
Total Number of Various Assignments	55	25	60
Total Number within these assignments	924	68	992

Books of Interest to Ours

RAMISM AND ITS INFLUENCE

Ramus, Method, and the Decay of Dialogue. *By Walter J. Ong, S.J.* Cambridge, Massachusetts: Harvard University Press, 1958. Pp. x-408. $10.00.

Ramus and Talon Inventory. *By Walter J. Ong, S.J.* Cambridge, Massachusetts: Harvard University Press, 1958. Pp. 588. $10.00.

The Harvard University Press has published within the year three impressively learned, readable Jesuit studies in the humanism of the Renaissance. In *The Praise of Pleasure,* Father Edward Surtz has provided an admirable elucidation of Saint Thomas More's enigmatic classic, *Utopia;* in *The Scholastic Curriculum at Early Seventeenth Century Cambridge,* Father William T. Costello has made available the results of his authoritative inquiry into the Scholastic strands woven inextricably into Renaissance and post-Renaissance university learning; and, now, Father Walter J. Ong gives us his erudite history of the complex origins, internal developments, and all-pervasive after-effects within Western thought of the methodological movement which scholars today (for example, Perry Miller, Miss Rosemond Tuve) are just recently beginning again properly to detect and to identify as Ramism. Each of these three books notably manifests the personal vitality and originality in thought of its own priest-author; taken together, they reflect cheerfully, hopefully on the excellences of insight and of outlook, the resources of significant dialogue, which are characteristic living notes of the Society's best traditions in Catholic scholarship, our own rich cultural inheritance from the past. Needless to add, in the light of their distinguished Harvard Press sponsorship, all three works carry on at a high intellectual level the collaborative inquiry into the history of ideas for which literary studies at Harvard University have for a long time been renowned.

Father Ong's work on Peter Ramus, Pierre de la Ramée (1515-1572), the enormously influential French logician (and/or dialectician) and educator, is divided into four exactly, richly documented "Books:" the first outlines the issues of Ramism in intellectual tradition, and reviews, in particular, the biographical vectors in Ramus' career, how, for example, he came to be so fierce an anti-Aristotelian, out of sympathy as well with Italian humanism, and why, so far as one can tell at this distance, he abandoned his Catholic religion late in life some time after the death of his closest associate, the Catholic priest, Omer Talon, and, finally, how he lost his own life in the terrible Saint Bartholomew's Day Massacre at Paris in 1572—in the days before men of all parties had come to see clearly that the only way to fight an idea is by another idea, and not by the fire or the sword.

Father Ong's second "Book," in a sense his most revolutionary and

crucially important one, reviews the ancient classical and medieval backgrounds of Ramism, and argues convincingly that the Ramist "rigged terminology," its "cult of dichotomies," its "corpuscular epistemology" or "quantitative bias"—in a word, its abstractionism—arise from the failure of the thirteenth, fourteenth and fifteenth century Scholastic logicians to discover and develop a sufficiently flexible system of language control which might have enabled them to deal effectively with the Aristotelian logic of probabilities as well as with the new calculus of propositions which should have come in in their own times. Thus, long before Ramus (or Descartes, or Kant, and long indeed before the days of "symbolic" or mathematical logic), the intellectuals were disposed to accept the abstract reflections of reality in the structures of their own minds as the only intellectually permissible account of reality which the human mind could find. Here Father Ong's account of Arts Scholasticism corrects many long-standing misapprehensions: this scholasticism, the predominant one by far at the universities, was little influenced, it now seems clear, by the major theologians, who went quite separate ways from the arts faculty and who often enough taught at religious houses of study altogether outside of the university milieu. It was for the most part a philosophy for teenagers, for whom explicit and fixed picture-diagrams and the monologue of the teacher seemed pedagogically better-suited than did the fluid give-and-take of conversational dialogue. In the more free-wheeling open world of aural and oral discourse, one arrives less conveniently on schedule at the already agreed-upon pigeon-holes into which the teenager and, later, the Ramist came to imagine that all knowledge as a commodity must be sooner or later stored away. The role of two of Ramus' predecessors, Peter of Spain (Petrus Juliani) and Rudolphus Agricola, is examined by Father Ong in some detail. He speculates that Peter of Spain's *Summulae logicales* may well have been the seed-bed for the Ockhamist errors (*avant la lettre*) which, as Pope John XXI, Peter himself later on condemned. Peter of Spain's Commentary on Aristotle's *De Anima* is, Father Ong tells us, "a curiously unmetaphysical metaphysics." The Paris faculty of arts, even in its Golden Age, had been far more interested in physics than in metaphysics. In 1274, on the occasion of the death of Saint Thomas Aquinas, they had promptly requested permission of the Dominican general chapter at Lyons to see his notes on *How to Put Up Aqueducts and How to Make Mechanical Devices for Military Operations;* they showed not the slightest interest in seeing his unfinished *Summa theologiae.* Father Ong includes Father Suarez and Cardinal Bellarmine among later thinkers who were unhappily influenced by the scientism of Agricola's place-logic (*topoi* or *loci*), that which "helped make them . . . different from Saint Thomas Aquinas."

Father Ong opens his third "Book," on Ramism, with an examination of the Ramist dialectic, and he closes it with an examination of the Ramist rhetoric. He notes several times that Ramus conceived of the enthymeme (in the sense of Boethius) as a "truncated syllogism,"

rather than in the sense of Aristotle as a syllogism which moves from at least one probable premise to a probable conclusion. The Ramist mental cartography was unable to place probabilities or ambiguities within its mathematical coordinates without an unwanted blurring or impairment of the systematic efficiency with which it wished to plot all human thought. Probabilities are not the only realities which vanished on the Ramist map of the mind. The Ramist world is a silent one in which all aural resonance has been stilled. The "plain style"—the plainer, the better—becomes the standard idiom of discourse. Poetry is no longer conceived of as a third dimensional reality which intersects the world of dialectics; though the Ramist begins by allowing it a second, traditional dimension in the world of rhetoric, this methodological simplification ends by conceiving of poetry as little more than visual imagery, or, finally, as just "the art of versifying well." The sound-sense of poetry makes little sense in a world from which sound has been banished, and in which intellectual discourse ever approaches closer to a schematic shorthand as its ideal.

In his short (and final) fourth "Book," Father Ong wonderfully traces with telling economy of detail the widespread diffusion of Ramism, to Germany (especially), then to England, and in time to New England. Father Ong discusses the presence of Ramism in the works of such different personalities as Sir Philip Sidney, Gabriel Harvey, John Milton, Richard Mather, John Wesley, and William Temple. He notes significantly elsewhere that Edward Taylor, the only early New England poet of consequence, was "the least Ramist of all New England writers." In our own twentieth century spatialized universe of thought, one from which we have nearly succeeded in banishing the sound of human voices, we are, argues Father Ong, as yet making our silent, insulated way over a largely non-rhetorical, non-poetical terrain, depersonalized and instrumentalized, where the climate, chilly still for the most of us, is one that Ramist winds blow in.

Readers of Father Ong will find in this clearly definitive study a most carefully argued foundation for his innumerable learned articles and essays in literary theory and criticism, in the evaluation of our culture, and in the history of ideas. These articles have been appearing with astonishing frequency in our most highly respected scholarly journals here and abroad: this reviewer thinks here in particular of two recent essays, (1) "A Dialectic of Aural and Objective Corelatives," which appeared in the April, 1958 *Essays in Criticism* (published from England), and (2) "Voice as a Summons to Belief," which appeared in the 1957 volume of English Institute Essays, *Literature and Belief* (published by the Columbia University Press). The present work is handsomely enriched with nearly a score of fascinating illustrations (for all that they are not oral), which are carefully described at the outset so that none of their intricate import need be lost.

A second volume, *Ramus and Talon Inventory*, has been simultaneously published by the Harvard University Press; this inventory of the hundreds upon hundreds of separate printings of books by

Ramus and his associate reveals as nothing else might—with patience infinite and with thoroughness—the enormous international impact of Ramism.

Some of Father Ong's readers will certainly wish to enter into dialogue with him on some of the argumentation and implications of this, his most sustained and ambitious work. It is not altogether clear to this reviewer, for example, why Father Ong tends to regard the written word as necessarily inferior to the word that is spoken, nor why he should regard the advent of printing as having put an end so effectively to the best traditions of learned dialogue and of vitally reasoned spoken discourse. The superiority of the spoken to the written word has, of course, been long ago argued by Plato, in the *Phaedrus*, and elsewhere, but for reasons to which Father Ong himself nowhere adverts. It is easy enough, too, to think of the slavish kind of excessive bookish addiction against which Father Ong is reacting. But unless Plato's dialogues had been committed to writing, and thus in written form preserved, would not most of the wisdom we call Platonic and Socratic have centuries ago vanished like voices into the air? Is not the human experience of our greatest artists still available to us precisely because they controlled or interpreted certain areas and moments of it by the written form of their speech? For example, in Marcel Proust's *The Guermantes Way*, the sweet, sad voice of his grandmother in Paris which Marcel hears on the telephone at Doncière has become a meaningful "presentation" of the artist simply because the narrator explores the voice-experience in written language, so as to enable readers of printed books to re-create the experience, and thus to interpret its meaning for Marcel as well as for themselves. Certainly for scholars there are obvious senses in which the advent of printing has enabled them as never before to enter into many complex dialogues which without written and printed books could never conceivably have come to pass. Father Ong would clearly not deny this development, but his book seems waywardly unwilling at times to admit it.

Finally, some teachers might be understandably inclined to question Father Ong's emphases on the fact that all efforts at the systematic ordering of knowledge are inevitably limited articulations of reality and, as such invariably short of the truth. The total manifold of reality is, of course, ultimately recalcitrant to any perfect scheme or system either of classification or of presentation. The "schematic fallacy," as Father John D. Boyd, another Harvard graduate, has argued (in a privately circulated monograph) is a powerful short-circuiting of thought and an insurmountable obstacle to the imaginative, personalist discovery of the real. But all human knowledge, it would seem, progresses by tentative hypotheses of one sort or another, written or oral. Though we should certainly be disinclined today to accept the ready-made categories of Ramist thought, nevertheless all of us, including Father Ong, would need to keep silent, in voice as well as in the gestures of writing, if we were unwilling at least pro-

visionally to make use of some scheme or structure of ideas, some agreed-upon method of inquiry coherent enough to sustain our voice during a period of some duration, to direct our language in a meaningful additative way. As Father Ong himself grants, man's nonsystematic possession of truth has its own disadvantages: it is confused. One is even inclined to wonder at times if Father Ong's own vast attention to etymologies, to the original root-meanings of words, is sufficiently consistent with the natural tendency of words to accommodate themselves to the changing situations of continuing colloquy, and to the new meanings which develop within spoken or written discourse.

But these reservations are all of decidedly minor import. They are meant in no way to qualify the truly extraordinary achievement of Father Ong, who in the most gracious, lighthearted manner offers himself here as our most reliable guide through the Tibet-like intellectual mazes, difficult, precarious, and oddly exhilarating of the rarified Ramist way. On one page of his book, Father Ong tells us in praise of the *Dialectical Invention* of Agricola, that it "rang true in the way neo-Latinism at its best could ring true, as a dialogue carried on with a past sensed as still living in the present." His own classic in English rings true exactly in the same high, rewarding sense.

WILLIAM T. NOON, S.J.

THE SOCIETY'S SPIRIT

The Jesuits, A Self-Portrait. *By Peter Lippert, S.J.* Translated by John Murray. New York: Herder and Herder, 1958. Pp. 131. $2.25.

This is a small book in size and summary in treatment, but Father Lippert succeeds in giving us a portrait that is in excellent focus. There are thirteen short chapters which could well be read at a single sitting, but there is nothing hasty or superficial in Father Lippert's treatment of a very broad and complicated subject. The writing is very compact, and the informed reader will think that there is enough matter in each chapter for expansion into a volume.

In general, this *Self-Portrait* can be described as a very urbane correction of the exaggerations and false emphases which have turned so many attempted portraits into caricatures. Principles that can easily be misunderstood are put back into their original context, and practices which have a tendency to frighten are presented as they are carried out in actual Jesuit life, with the result that exaggerations and distortions are corrected and the general picture restored to its proper focus. The principle of fraternal correction, for example, cannot be understood unless it is examined in the context of fraternal charity which prevails in the living body. There is no need of enforcing obedience when it is given willingly and cheerfully in a wholehearted desire to signalize oneself in the service of the great Commander of the Society, Who is Christ. Obedience, therefore, does not make the Jesuit a robot in the hands of Superiors, nor does the fourth vow of the professed constitute them a sort of pretorian papal guard, or in Francis Thompson's infelicitous phrase, "Janizaries of the pope."

Uniformity of training, far from depriving indivduals of all personality, really serves to preserve and accentuate it, while the mutual regard they are taught to have for each other from the novitiate on, emphasizes one's personality while serving to make association smoother and pleasanter.

Father Lippert is not unaware of the baffling personality of St. Ignatius, and calls the readers' attention to the fact that the Jesuits are less Ignatian than the Friars Minor are Franciscan or the Order of Preachers Dominican, in the sense that Ignatius communicated less of his personality to his Order than did Benedict and Francis and Dominic. Never were they called Ignatians or Loyolans.

One might read this slight volume at a sitting, but one will come back to another and another reading if one wishes to assimilate its condensed matter.

There is a Preface by Father Martindale. The translation by Father John Murray has a stately flow. We notice a slight topographical misprint on page 44 where the river Llobregat is mentioned instead of the Cardoner as the scene of St. Ignatius' great enlightenment during his stay at Manresa. The type and printing are excellent.

WILLIAM J. YOUNG, S.J.

IGNATIUS' NEGLECTED COMPANION

To the Other Towns: A Life of Blessed Peter Favre First Companion of St. Ignatius. *By William V. Bangert, S.J.* Westminster, Maryland: Newman Press, 1959. Pp. xi-331. $4.50.

After reading what was probably a copy of Blessed Peter Favre's *Memorial*, the great St. Francis de Sales remarked: "I like to think that the Society is determined to do no less for the honor of this first companion of its founder than it has done for the others." Unfortunately, as the author of this most recent biography of Favre points out, the breath-taking episodes of such greats as Loyola, Xavier, Borgia, Campion and others only served to overshadow the gentle deeds of the most lovable of Ignatius' early companions. Through this first American biography of Favre, Father William Bangert will do much to dispel the clouds of obscurity that have so long hung over Blessed Peter.

The book begins with a short account of Peter's boyhood in the heart of Savoy. There follow two chapters summarizing the gathering of the companions of Ignatius at Paris and the early history of the group in Italy. With chapter four we begin what might be termed Peter's own proper story. And it should be added here that the story is well told. A faithful record is given of Favre's travels "to the other towns" of Continental Europe from Germany to Portugal. Throughout, the author very nicely intersperses selections from Favre's spiritual writings—his *Memorial* and his letters—which give us an excellent insight into the workings of grace in the remarkable soul of this holy man.

Quite apart from its spiritual worth this biography has a great

deal of interest for the historian. It pictures a man who lived and travelled in a Europe reeling under the very first impact of the Protestant Revolt. It was to be Favre's task to help in the spiritual revival of Northern Italy, an area not at all immune to the attacks of Protestantism, weakened as it was by the cancer of radical humanism. In Germany Peter was to combat the enemy in his own stronghold. And if it was Peter Canisius who received the ultimate credit of being the second Apostle of Germany, it was Peter Favre who not only started him on his way, but did the spade work for him in such centers as Regensburg, Mainz, Cologne, and elsewhere. The same could be said about Favre's stay in the Netherlands—at Louvain to be specific.

This life of Blessed Peter Favre is not a definitive biography. It was not meant to be, as the author himself points out in his preface. For the uninitiate the book may be a bit provoking at times because of a habit of throwing in Latin, French and Spanish words and even phrases when they might well have been put into English. Moreover some readers may feel that the historical innuendoes are too numerous. But these are trivialities. Father Bangert is to be commended for a task well done. We can only hope with him that this volume may incite other scholars to further research in so neglected a field.

HERMAN J. MULLER, S.J.

MEDITATIONS ON THE PRIESTHOOD

"Stir Up the Fire". *By Ludwig Weikl, S.J.* Translated by Isabel and Florence McHugh. Milwaukee: Bruce, 1959. Pp. xvii-233. $4.50.

In seventy-nine considerations developed according to the Ignatian method of mulling over a truth of faith, Father Weikl, the spiritual director of the seminary at Regensburg, Germany, analyzes the Sacrament of Holy Orders. Leaning heavily on Scripture texts by assiduously drawing out their relevance to the priesthood in a special sense, Father Weikl carries his analysis through the five parts of his book: the essential character of the Sacred Priesthood, its mission, its equipment, its blessings and its relationship to the Most Holy Trinity. His aim is to guide the priest-readers towards a deeper understanding of the bedrock of their priestly being—that they may see the gift of the grace of ordination and use it as it is meant to be used. Solidly based on theological and dogmatic principles, these considerations will satisfy the need of many a priest who would rather have this type of meditative reading on the priesthood than the commonplace exhortatory books on the same matter.

Though expressly written for priests, this book has significance, too, for all seminarians who will soon receive the same great gift of the Sacred Priesthood. Reflections from this book will give them an insight into the full import of the mystery of the priesthood, making them fully appreciate all the gifts of ordination and stirring their hearts with Pentecostal ardor.

The suggested readings at the end of each consideration are excellent. The first four parts of the book are proportionately well-developed.

However, the reviewer feels that the last part (on the relationship of the priesthood to the Most Holy Trinity) merits a fuller development.

REYNALDO P. LORREDO, S.J.

LANDS TO THE SOUTH

Latin America: An Historical Survey. *By John Francis Bannon, S.J. and Peter Masten Dunne, S.J.* Milwaukee: Bruce, 1958, revised edition. Pp. x-625. $7.50.

When the first edition of this survey appeared in 1947 there was still some reason to hope that Americans would not forget the lesson which World War II had taught them on the importance of Latin America. But, as events in the ensuing eleven years—Mr. Nixon's recent and unceremonious reception in South America is a conspicuous instance—show, the lesson has largely gone unheeded, although it is more sorely in need of learning today than ever before.

The present edition of this survey, assuredly timely in its appearance, ranges through the three great eras of Latin American history: colonial, revolutionary, and national. In the English-speaking world, long indoctrinated in the anti-Spanish bias of Whig history, the scholarly writings of revisionist historians have not as yet had appreciable effect on popular presentations. The result is that the colonial period of Latin American history is still a sensitive topic, a fact which is reflected in Father Bannon's chapters on this period. On the one hand, he seems reluctant to allow the sins of Spaniards in the New World to stand without exculpating qualifications. Conversely, practically every statement to the credit of Spain has the ring not so much of factual statement as of protestation by one, who, though speaking the truth, expects to be challenged or disbelieved as a matter of course. Despite the climate in which the discussion must be carried on, Father Bannon's chapters on the colonial era are capably done. Wisely a good deal of attention is accorded the Old World background from which the colonial civilization of Latin America absorbed so much of its character and many of its forms.

The chapters on the national era have undergone the most extensive revision. The section opens with survey chapters on the general situation in Latin America at the outset of the national era, and on the relations between Church and State at this time. The section closes with a good survey of the role the U. S. has played in Latin America from the time of the Monroe Doctrine, and a brief attempt to discern the direction our Latin neighbors will take in the coming decades. The major part of the section consists of single chapters devoted to each of the major nations and areas, carrying the story forward from the achievement of independence up to the present day. Of course, within the limits of a single chapter not all the precisions a native son might like to see can be made, while in the attempt to present such a great mass of information a few factual slips are inevitable.

The student of history as well as the general reader should find

in this survey a satisfactory introduction to the immense field of Latin American history. For further work there are reading suggestions at the end of each chapter, for the most part to English-language works. The squat and clumsy format of the first edition has been replaced by a more readable page in double columns. And while the maps are, in general, adequate, the lack of any attempt at pictorial documentation is regretted.

JAMES G. MCCANN, S.J.

ETERNAL HAPPINESS

Heaven. *By J. P. McCarthy, S.J.* New York: P. J. Kenedy and Sons, 1958. Pp. 143. $3.00.

Father McCarthy was obviously performing a labor of love when he gathered together all the pertinent texts from scripture on the subject of heaven, and wove them together into a harmonious unity that is at once theologically sound and highly readable. This is primarily a book for meditation or meditative reading, and the use of scripture in this regard is particularly effective. Part I dscusses the road to heaven—heaven as our destiny, our hope, and the reward of merit. Part II treats of heaven itself in some of its more profound theological aspects—the beatific vision, the resurrection of the body. There is a fine chapter in the second part on the incidental joys of heaven that emphasizes an element of eternal happiness that is all too often overlooked.

Father McCarthy is a great admirer of St. Thomas More. He confesses that this little volume is much in debt to St. Thomas' *Dialogue of Comfort Against Tribulation.* Unlike Father Gleason's profoundly theological chapter on Heaven in *The World to Come*, Father McCarthy is primarily concerned with providing fruit for profitable meditation rather than plumbing the depths of the theological implications involved in the subject of heaven. It must be remembered that throughout the volume, the author is using scripture as a preacher, and more often than not, the texts are used in an accommodated sense. While Father McCarthy has not neglected the theology involved, he seems to have been mainly concerned with providing a book of fruitful meditations for the priest, religious and layman, as well as a handbook for the preacher faced with the prospect of preaching on the joys of heaven.

JOSEPH A. GALDON, S.J.

BETWEEN FANTASY AND REALITY

The Image Industries: A Constructive Analysis of Films and Television. *By William F. Lynch, S.J.* New York: Sheed and Ward, 1959. Pp. 159. $3.50.

The vast technological civilization of the United States has at its disposal mass-media of communication which are producing cultural changes and patterns of questionable value. Social responsibility for the popular forms of culture has been shirked by the groups immediately involved in the productions of film and television. Father Lynch sees the absolute need for the artists, the creative theologians,

the trained critics and the universities to assume the crucial role demanded by the situation. The issues involved center around the failure of the media to differentiate between fantasy and reality; the weakening and flattening out of the area of feeling and sensibility in the public consciousness; the curtailment of freedom of imagination by the purveyors of the techniques for the fixation of the imagination; and the 'magnificent imagination' as seen in the spectacular projection of the dream which loses contact with the true lines of our human reality.

Father Lynch diagnoses these diseases of fantasy, flatness, fixation and magnificence in the mass-media culture by many examples drawn from film and television productions of recent years. Economic factors lie behind many of the decisions and choices for production, and they exert an inhibiting influence on the free pursuit of the artist. This is substantiated by the fact of the desertion of the television industry by many promising young writers, discouraged by so many rejections on economic grounds. Of particular interest will be the author's discussion of freedom and the imagination.

In the latter section of the book, Father Lynch gives a portrayal of American humanism which has become inhuman. The symptoms of its malaise lie in the disintegration of the spirit of regionalism, the collapse of tragedy and comedy, and the breakdown of craftsmanship. Admittedly these are provisional labels but the cursory investigation points to problems calling for serious consideration.

The final plea of the book is to the artist and the creative theologian. Repeatedly the insistence is beyond the immediately moral and the realm of censorship. Mutual respect for the competence of the other must prompt the artist and the theologian to meet on the level of freedom and the real in their consideration of the human person.

The author's thesis is convincingly argued, although many details are not equally suasive. The challenge is terrifying.

CARROLL J. BOURG, S.J.

MEDITATIONS FOR YOUTH

Alive in Christ. *By Ralph Campbell, S.J.* Westminster: Newman Press, 1959. Pp. 344. $3.75.

Father Campbell, in this book of meditations for young people of high school-college age, has followed out the pattern of the liturgical year. Thus the one making the meditations progresses and grows in union with the mind of the church as each year she relives the life of Christ in her liturgy. The book then has four parts. The first part covers Advent and the Christmas season, wherein Christ's early life and the life of his mother are central themes. The second part for Lent follows closely the opening meditations of the Ignatian *Spiritual Exercises*, stressing generosity on the part of the one meditating and bolstering this generosity by the example of Christ in his passion. The third section holds before the meditator's eyes the victorious Christ and the joys of heaven. The last part deals with incorporation

into and growth within the Mystical Body of Christ. So the year comes to an end with renewed emphasis on the action of the Holy Spirit in one's daily life and on the role that must be played by everyone in action towards his fellow men.

This series of meditations has been a long time in preparation. Many of them, in less polished form, have already been tried and tested by Father Campbell in his work with Gonzaga High School students during his years as sodality moderator. As a result the style is clear, simple, realistic. Illustrative examples have been drawn from the everyday life of the youthful men and women for whom the book is intended. Stress is placed on practical apostolic endeavors suitable to them. Other praiseworthy features of this collection of meditations are the use of extensive quotations from the New Testament and from papal encyclicals, a short paragraph layout which makes the book attractive and less forbidding than some books aimed at the same age group, and two short introductory sections which introduce the beginner to the method of meditation and to some basic terms used in regard to the supernatural life.

Not everyone will like every meditation, but then that is always the case with a book of this kind. To some, the scene proposed for the imagination of the meditator may occasionally seem rather difficult to grasp. To others, a colloquy here and there may seem stilted in language. All in all, however, the book is well suited for those to whom it is directed. It should be of immense help to sodality moderators, Catholic youth leaders, Legion of Mary directors and members of their groups as well as to all youth, unaffiliated with such groups, who seek to learn to approach God through mental prayer.

ROYDEN B. DAVIS, S.J.

COUNSELING THE ADOLESCENT

God, Sex and Youth. *By William E. Hulme.* New York: Prentice-Hall, 1959. Pp. 179. $2.95.

This book is one of a growing body of literature of which priests must take note. We are the privileged ministers of the Sacrament of Penance which is beyond all compare. But there is in its very transcendence a perennial deficiency—supernaturalism. (The fault is, of course, in our dispensing, not in Christ's providing.) Glorying in our spiritual power as priests we tend to neglect the natural means at our disposal. Grace, however, does not spurn the natural but demands it. And the more sound the natural component, the more perfect the supernatural composite. Grace does not somehow transmute nature in man. For all his divine dignity man remains man, in need of, and responding to, natural helps and motivations.

The deficiency is compounded in that the Sacrament, as actually administered, is severely confined in time and space. The priest as physician must administer a treatment in three minutes' time to a patient painfully on his knees and cornered in a box. How strange a place of consultation for the spiritually ill! The very exigencies

of the situation have meant that we all but abandon the healer to play the judge. Yet the trained counselor or therapist will spend an hour a week with one individual in the relaxed atmosphere of a well-appointed office. The Protestant minister, deprived of the Sacrament, has had to capitalize on the potentialities of the natural. He gives abundantly of his time and advice to souls in need.

In many instances, at least, the minister exercises the art and science of pastoral direction with more signal success than the Catholic priest. In fact from the evidence at hand one wonders whether the Protestant clergy as a whole is not better trained and more proficient than their Catholic counterpart in counseling and pastoral psychology. If this book is any indication, they are.

Dr. Hulme is professor of pastoral theology and pastoral counseling at Wartburg Theological Seminary (Lutheran), Dubuque. His book shows wide experience in counseling young people. His whole manner invites confidence without alienating the sensitive adolescent. Though this volume does not give theory, it evinces professional knowledge of counseling and psychology. The nondirective technique, for instance, is used in the frequent interviews recorded in the book.

The principal areas explored are: the meaning of marriage and sex, proper procedures in dating, the treatment of masturbation and homosexuality, the problems of married couples and parent-child conflicts. These questions are handled with reverence. Prayer is insisted on. Sex is oriented toward procreation and the Creator.

As is to be expected, however, errant behavior is not as severely judged as by Catholic moralists. Masturbation is sinful if it is a *regular practice.* Certain deviations are simply arrested sexual development. For that matter sexual problems sometimes respond to a purely psychological approach, where the moral proves ineffective. At any rate such errors in the book are only occasional *obiter dicta.* Hence it is not prohibited reading for Catholic. They do mean, however, that it should not be put into the hands of young people, for whom the book was written.

This reviewer strongly suggests that Ours who have not studied through a work of this kind, the practice and art of counseling adolescents—professionally—begin with this one. It is high time we take problem cases out of the box to the parlor and use the techniques of scientific counseling, a natural means which surely the Holy Spirit does not want us to ignore. It is past the time when spiritual directors of our own should have some training in psychology.

ROBERT H. SPRINGER, S.J.

BLUEPRINT FOR COUNSELORS

Guidance and Counseling for Catholic Schools. *By Lawrence J. Saalfeld,* Chicago: Loyola, 1958. Pp. 264. $4.50.

This is a welcome addition to the existing titles on this subject. Many ideas garnered from it can well be used by Catholics and non-Catholics alike, but for the Catholic school it is a must in order that

our counselors and principals, educated in a general course on the matter, may fully orientate their thinking along Catholic lines and integrate sound Catholic principles into their program.

Chapters one to eleven deal with organization, integration, and operation of the many phases of Christian guidance and counseling. Chapter twelve offers many specimen forms and materials adaptable to meet the needs of a Catholic school.

The author calls to mind a very fundamental principle for a guidance program in a Catholic school: attention must be brought to the needs of the individual in soul and body, and we ought not to sacrifice this in an attempt to educate the masses. All that we have learned in our regular courses must be used, but we must add our traditional sources of strength: spiritual depth, the workings of grace, and knowledge of the ways of the devil. Thus, Christian education will be assured and perfected.

In the organization of guidance services a thoroughly Catholic character and approach must be used because it deals with matters related to the sanctification and salvation of souls. That this may be accomplished, our guidance personnel should have not only teaching experience and educational training, but also religious experience. To this end the basic qualification for a Catholic guidance worker is the possession of the gift of Counsel, which comes from an abiding presence of the Holy Spirit.

We must note that counseling in any area must be done with the best Christian growth in mind. And we must not lose sight of our responsibility of preserving and developing vocations to the priesthood and the religious life. We must use the workings of grace and the Holy Spirit. On a natural basis alone the results of counseling will be uncertain, limited, and often faulty in the light of Christian objectives. To achieve good Christian citizenship, the spiritual works of mercy are necessary, for true happiness on earth flows from unselfish service for the bodies and souls of others.

An important part of the book is the chapter on vocational guidance. It recalls that Pius XI in his encyclical on the Christian education of youth defined education as the preparation of what one must do and be here below in order to attain the sublime end for which he was created. We must not only look forward to contentment on the basis of what is most lucrative. We, as Catholics, must realize that our ultimate goal is to serve and glorify God in our life's activities and to save our soul. The first question by a Catholic counselor must be whether God has called the student to the priesthood or the religious life. However, no matter what is chosen, the works of mercy should be incorporated into the choosing.

Chapter twelve gives many useful forms and materials for Catholic school guidance. It is ready-made for many phases of the guidance program and easily adaptable to one's own needs. The author has done a remarkable service for Catholic schools by providing a workable plan or blueprint for Catholic counselors. FRANCIS C. PFEIFFER, S.J.

PSYCHOLOGY FOR PRIESTS

Psychology, Morality and Education. *Edited by Fernand Van Steenberghen.* Translated by Ruth Mary Bethell. Springfield, Illinois: Templegate, 1958. Pp. ix-128.

This is the English version of *Psychologie et Pastorale,* a collection of the better papers delivered at a clerical congress in Liége. The theme of the discussions is the contribution of modern psychology to the personal life and social work of the priest and religious. Examined in detail are the need and value of psychology for the education of the priest, the fruitful exercise of the pastoral ministry, for the teacher in the classroom, the director of vocations and for the promotion of the life of prayer.

Of the six contributors to this symposium the best known is Canon Joseph Nuttin, psychologist and author esteemed by his psychological confrères. Speaking here of our seminary training in psychology, he rightly complains that philosophical psychology has left us with too rational a concept of man. This lack of focus needs correcting by a knowledge of the part the emotions and infra-conscious impulses play in human behavior. Experimental psychology, still retained as a seminary course, has contributed pitifully little to our knowledge of man. Study of the psychology of religion and of social psychology, particularly human relations, is a grave need.

The Canon points out the inadequacy of "reading a book" to supply the deficiency in our training. The only solution is the presence of a psychologist on the staff of every major seminary. His role should be not only to teach courses but to do research on the problems of psychology which have a bearing on pastoral ministries. But the scope of Canon Nuttin's remarks is broader than this. His paper is a survey in brief of trends in contemporary psychology. Particularly rewarding is his evaluation of the contributions and deficiencies of depth psychology.

In the second paper Canon Widart reflects on the nature and extent of psychological freedom. He finds the solution of the antinomy of freedom versus determinism, not by denying either component, but by diminishing the antinomy itself. We have made too distinct a cleavage between the voluntary and nonvoluntary factors in human activity. In reality both integrate a single psychological process. The activity is initiated by the determinants (hormones, instincts, habits, the infra-conscious, intellect) but terminates in a conscious and selective acceptance or rejection by the will. This active receptivity is the essence of freedom. Since the will is not creative, it requires these determinisms of its very nature.

"Psychology and Vocation" tries to find a norm for determining the presence of the internal call to the priestly and religious state. We can no longer look to piety as a distinctive sign. With our awareness today of the depth of conjugal spirituality, we must seek a more refined norm. The author finds the answer in the different *ways* used to achieve the end common to both the religious and married states. Some

experience "the active presence, the living love of God perceived, taking possession and gradually predominating" (p. 113); others "need to find some human support in life to encourage them to do the good of which they are capable" (p. 110). The author goes too far, however, in separating the internal and external calls. The Holy Spirit in his internal summons surely respects and promotes those qualities which the Church demands in those to whom she extends the external call. The interior invitation is to assume priestly existence not *in vacuo*, but in a way of life determined by the Church. The two calls are complementary.

Other papers in the book delineate the difference between neurotic and true guilt, and evaluate the data of psychology for the pedagogue. "Psychology and Prayer" has little to offer the reader.

Despite occasional lapses the translation is well done. The language is nontechnical. Jesuits will profit from reading this book. True, so short a work cannot fill the gaps in our psychological equipment; at least it will make us aware of the lacunae and suggest what we can do about it.

ROBERT H. SPRINGER, S.J.

SAINT AUGUSTINE AS PREACHER

Nine Sermons of Saint Augustine on the Psalms. *Translated by Edmund Hill.* New York: P. J. Kenedy and Sons, 1959. Pp. xi-177. $3.50.

Selected Easter Sermons of Saint Augustine. *Translated by Philip T. Weller, S.T.D.* St. Louis: B. Herder Book Co., 1959. Pp. vii-329. $4.95.

All have some acquaintance with Saint Augustine as a great philosopher and theologian. His *Confessions* have a place among the world's great literature. It is, however, to quite a different Augustine: Augustine, the pastor of souls, that we are introduced in these two books of his sermons, among the first to appear in English.

Father Hill, an English Dominican, is a convert and a graduate of Oxford where he first became interested in Saint Augustine. In his introduction he sketches the religious and social background against which the bishop of Hippo preached. The various heresies of the time are described briefly. Augustine frequently refers to them in his sermons, especially to the Donatists whom he vigorously attacks, sometimes at great length. The section on Augustine's method of interpreting Scripture is particularly helpful, since we must understand his principles—so different from our own—if we are to appreciate his sermons. We must accept the fact that Augustine was no biblical scholar even for his own times. On the other hand, however, we must remember that like the other Fathers he had a firm grasp on the totality of revelation which he brought to his interpretation of a passage. For this reason, as Father Hill rightly points out, we must give him respectful attention.

Each sermon or group of sermons (they all concern Psalms 18-31) is preceded by a translation of the Psalm according to the text Augus-

tine used. The translation is free and colloquial, sometimes strikingly so. The reader will find anachronistic references, e.g., to the X-ray, the microscope, the Stock Exchange. The author gives an apology for his colloquialisms on the basis of Augustine's conversational style. Contractions are the rule and many of the expressions are most felicitous. I think that Saint Augustine comes out quite well in the process. Some, however, may balk at such renditions as "this heavenly huckster" *(negotiator coelestis)*, "Got it?" *(Tenetis hoc)*, etc. Yet, the sermons make pleasant reading and can give a new dimension to the Psalms of the breviary.

Father Weller's book contains thirty of Saint Augustine's Easter sermons. They are chosen from different periods of Augustine's life and cover the liturgical period from the Easter Vigil to the Second Sunday after Easter. Two sermons on the Creed and one on the Lord's Prayer delivered to the candidates for baptism at Easter round out the collection.

The introduction is the author's doctoral dissertation submitted to Catholic University and explains the Easter Vigil as it existed in Africa at Augustine's time. The fact that we have recently witnessed the restoration of the ancient vigil gives special importance to this introduction and indeed to the whole work. It is interesting to note that for Augustine the Christian Pasch was considered as a sacramental re-enactment of the whole work of redemption rather than a mere commemoration of the resurrection alone. Father Weller's description of the catechumenate and his scholarly reconstruction of the Easter Vigil in Africa are most enlightening.

For many of the sermons the author has gone outside of Migne. His translation is more stately than Father Hill's but no less effective. What stands out above all in the sermons is Augustine's concern that the people understand what they have done or are to do in the liturgy. While the sermons are rich in dogmatic content, they are never "heavy" but direct and full of fervor.

The whole work is very well documented. There are almost one hundred pages of notes and an adequate index. It may be recommended to all of Ours both as a great help for their own understanding of the Easter liturgy and as a rich source of ideas for sermons and conferences.

ROBERT T. RUSH, S.J.

INTUITION INTO LIBERTY

Augustine: Philosopher of Freedom. *By Mary T. Clark, R.S.C.J.* New York: Desclée Company, 1959. Pp. 273. $4.50.

Freedom can mean freedom to choose. Augustine does not ignore this liberty of choice, freedom *from* necessitation. But the key Augustinian insight is into liberty of self-fulfillment, freedom *for* perfect response to God's loving initiative. Mother Clark has traced this Augustinian notion of freedom from its obscure foundation in the pagan Greek philosophers, especially Plotinus, through the writings of Augustine himself, down to its development by Anselm and Thomas,

and its proclamation to the modern world by Maurice Blondel. An interesting chapter on the twentieth century notion of freedom sketches the contemporary pertinence of the Augustinian insight. By contrast, Sartre's atheistic existentialism is justly proposed as a symbol of modern man's tendency to seek freedom without God. But one might seriously question whether the author should without considerable qualification write off the contribution of the existentialist school in general as "a travesty of freedom" or as "freedom for the sake of revolution."

There is abundant and suggestive documentation from Augustine's works. This book should find welcome as a compact and clear presentation of a fundamental intuition into liberty, an intuition today all too frequently lost sight of even by the Christian world which inherited it.

EDWARD V. STEVENS, S.J.

THE INTOLERANCE OF THE TOLERANT

An Introduction to the History of the Western Tradition. *By Edgar N. Johnson.* Boston: Ginn, 1959. Pp. Vol. I, x-822; Vol. II, viii-799. $8.00 each.

Many of the best features that have resulted from the strong competition in the field of modern textbooks have been incorporated into these two volumes. The sixty-four reproductions of outstanding art masterpieces of the western tradition, many of them in color, are the equal of anything to be found in the most expensive art books. The maps are of a particularly eye-catching modern design. The distinctive notes of this text are its attempt at interpreting Western civilization in terms of the conflict between two points of view, humanism and asceticism, and its emphasis on the cultural aspects of the Western tradition. It expertly brings the student into contact with the great men and ideas of the past through the quoting of relatively long passages of great literature and through detailed condensations of prose and poetry classics. The style achieves clarity without sacrificing readability. It is unfortunate that these excellent qualities only result in making this book more lethal.

Explicitly, Professor Johnson proclaims that he is attempting to be tolerant, humanistic, and impartial. Implicitly, to anyone for whom religion is not a mere consoling emotion, the author's attitude is secularistic, rationalistic, and naturalistic. Almost every charge made throughout history against the Church's doctrine and morals will be found in the two volumes of this textbook. The supernatural and any life after death is implicitly denied, religion in general is a "natural means to calm uneasy souls." "Jesus and his followers were simple folk looking for some religious escape from the miseries of their environment." The sacrament of penance is a "periodic emotional purge" in which one confesses to the priest, "the medieval man's psychiatrist." The Trinity was the first step in Catholic polytheism which was soon followed by the "development of mariolatry, or the cult of the Virgin Mary, the Christian Magna Mater . . ." The Church "had

tolerated the growth of a quasi-polytheistic cult in its sanction of the adoration of the Virgin and the saints." "It is no exaggeration to say that the cults of the innumerable saints constituted the popular religion of the Middle Ages (and of course of Romance countries today)." Monasticism provides "a retreat for those whom the world has no place . . ." and ". . . for those who are lonely or grief-stricken, it became, as it was to remain, a means of escape from the prison-house of reality." The early Protestant Churches do not fare much better at the Professor's hands for they too are condemned for their harshness and intolerance.

The real evil of this book is not so much these dogmatic assertions of incorrect ideas concerning the Church and religion. Much more deadly are the clever half-truths and implicit attitudes created by reporting as the whole objective truth an exclusively anti-religious or secular point of view. Unfortunately, because of this text's other excellent merits mentioned above, many students will trust its interpretation and will be led into an attitude of hostility and disdain for the Church and religion. Since religion has played so important a part in our past, the distortion found in these volumes will preclude its readers from ever arriving at a true understanding of the western tradition.

WILLIAM J. BOSCH, S.J.

ONE SOLUTION TO A PROBLEM

The American High School Today. *By James B. Conant.* New York: McGraw-Hill, 1959. Pp. 140. $1.00.

Every community through its high school system should achieve a threefold objective: provide a general education for all the pupils as future citizens of a democracy, provide elective programs for the majority to develop skills immediately marketable upon graduation, and educate adequately college-bound students capable of handling advanced academic subjects, particularly foreign languages and mathematics.

Few communities, however, except those of large Eastern cities in which there are "specialized" schools, achieve this goal. Why not? Roughly seventy-five per cent of the nation's public high schools graduate less than one-hundred students annually. For a school of this size to offer a sufficiently diversified curriculum would require an exorbitant monetary outlay. Needless to say, communities seldom, if ever, make this outlay. Instead, the small schools in these communities require all students, regardless of ability or interest, to take an academic program. Two injustices follow: the vocationally oriented, though constituting a majority of the student body, are obliged to study courses which at best only the top quarter of their class can grasp; and secondly, the academically talented are never fully exploited because the tone of instruction is inevitably lowered to accommodate the less gifted.

President Conant would eliminate such schools and establish in their place centrally located "comprehensive" schools. These would be schools

in which under one roof and under the same management a rich, diversified curriculum would be offered satisfying the needs of all the youth in a given community. Moreover, if such a plan were adopted, the total number of high schools on a nationwide basis would be reduced from about twenty-one thousand to approximately nine thousand. As a result the teacher-shortage would be alleviated and other professional personnel would be able to make more effective use of their talents over a wider area.

This is a practical report based on a survey made of one-hundred and three public schools in twenty-two states. It deals with facts and the recommendations, though drastic, seem wise.

EUGENE M. FEENEY, S.J.

TWO FOR CATHOLIC ACTION

The Fundamentals of Catholic Action. *By J. M. Perrin, O.P.* Translated by Fergus Murphy. Chicago: Fides, 1959. Pp. xvi-74. $1.25.

Training for Leadership. *By Vincent J. Giese.* Chicago: Fides, 1959. Pp. 159. $2.95.

These two books complement each other. The first writer offers a solid blueprint for action; the latter pauses in the midst of activity to reflect briefly on the way he has come. Father Perrin's is a valuable little paperback, addressed to all those who have undertaken action for the kingdom of God. It is a booklet to be pondered slowly and often. In short, thought-provoking chapters the author first determines certain characteristics of fruitful human activity; next he sketches the noble virtues of the Catholic man of action; finally, he concisely and compellingly reveals the unifying harmony which can and should exist between spirituality and activity.

One caution: in subsequent reprintings, the publishers would do well to attend to the translation. In many places the sentence structure and punctuation should be checked, and unfortunate turns of expression changed.

Mr. Giese's book, with its photos, attractive cover, pleasing format and style, makes a better appearance, but it lacks the depth of Father Perrin's analysis and thus suffers by comparison. It is a more inductive work, based on years of experience in a Chicago parish, helping young people enter parish life. The formational value of activity is stressed, perhaps overly so. For the author seems to undervalue the stern asceticism of personal improvement and of the long-range view.

Of special interest to Jesuits will be the chapter on the role of the school in apostolic formation. Speaking from valuable experience gained as chairman of a workshop on this subject at the Second World Congress of the Lay Apostolate, Mr. Giese points out some provocative lines of inquiry, questions which religious educators should be asking themselves these days. There is also a helpful last chapter, an examination of conscience for chaplains of Catholic Action groups.

JAMES A. O'BRIEN, S.J.

INTEGRATION OF STUDY AND PRAYER

Prayers From Theology. *By Romano Guardini.* Translated by Richard Newnham. Freiburg: Herder and Herder, 1959. Pp. 62. $1.50.

Msgr. Romano Guardini needs no introduction. His writings for the German Catholic Youth Movement have established him as a writer of challenging spirituality. *Faith and the Modern Man, Lord, The End of the Modern World* are well known. His new book is a collection of prayers he and his theological students used to recite after his lectures on different tracts of theology. Concepts on the mystery of grace, original sin, the Redemption, the Trinity, the fullness of eternity, are recast from the thesis format into affective meditations on the theological data.

Clarity of concepts and penetrating insights are evident throughout this slender volume. The title of Msgr. Guardini's new book was well chosen. Studying God in the Trinity, Incarnation and the Church is not, necessarily, formal prayer. Something else is needed. This book could well be another step towards the integration of the study life with the prayer life.

JOSEPH B. NEVILLE, S.J.

GOD IN THE SCHOOLS

What Happened to Religious Education? *By William Dunn.* Baltimore: The Johns Hopkins Press, 1958. Pp. xv-346. $5.00.

Western political tradition, the inheritance of the United States, does not make much sense once severed from its religious origins. Yet a determined effort has been made, in recent years, not only to sever the nation from its religious past but actually to deny that religion ever had a role to play in our national life.

"Absolute wall of separation," "exclusion of religion from the public school curriculum"—these slogans of today are read into the thoughts and actions of the Founding Fathers. Present opinion becomes past history and we are told that our national existence had its origin in and depends upon a divorce of public life from religion. And yet there is the fact: it was with religious convicitions about the nature of man and of the world, about man's destiny and the way he should live that the people of America conceived this new nation.

Father Dunn's valuable book is built around a judicious selection of the opinions of the founders of the public school system on the role of religion in education. From these opinions and the *de facto* situation in the early schools, he concludes that there was an almost universal tradition in the first seventy-five years of our national history that religion belonged in education. If this be true, then what happened to religious education? It is the author's thesis that religious teaching in public schools was impaled upon the horns of a dilemma: "In holding two convictions, namely that religion belonged in public education and that instruction in sectarian doctrines could not remain in the curriculum . . . (they) created for themselves a dilemma, in the attempt to resolve which they eliminated both religion and sectarianism. Such seems not to have been their intent, but such was the result of their actions."

JAMES P. COTTER, S.J.

ESSAYS ON THE BIBLE

Pattern of Scripture. *By Cecil Hastings, Vincent Rochford* and *Alexander Jones.* New York: Sheed and Ward, 1959. Pp. 96. $.75.

This book consists of three essays on the difficulties and rewards of reading the Bible. The first and shortest essay treats the real problem that reading the Bible bores and even frightens many Catholics. The author responds to the problem rather vaguely and, it seems, naïvely. She tells the reader to relax with the Bible and not to be "subconsciously thinking of the Old (Testament) as, more than anything else, a storehouse of difficulties." It also appears to be an oversimplification to say, "if once we glimpse the vision of God's great plan, working its way through historical events, as recorded in the Scriptures, then our problems of boredom should be more than half overcome."

The second essay speaks of the unity of the Bible. God's plan of salvation is the theme, and it is traced from Abraham, through the history of Israel, and on to its culmination in the establishment of the Church. Such a brief, panoramic description tends to be superficial, but it is nonetheless a very fruitful point of view for a reader to have.

The third essay is a good discussion of Our Lady and her place in the Old and New Testament. The author prudently restricts himself to a few texts and shows how much more meaning can be found when the texts are read under the guidance of the Church, and with the light of research and scholarship.

ROBERT J. KECK, S.J.

ADULT EDUCATION

Handbook of Catholic Adult Education. *Edited by Sister Jerome Keeler, O.S.B.* Milwaukee: Bruce, 1959. Pp. 95. $1.35.

"Handbook" is perhaps too definitive a label for this ninety-five page paperbound collection of twenty essays on aspects of the Catholic role in adult education. As an introduction, however, to this sprawling and fast-growing field, this volume describes *some* of the programs which have been developed under Catholic auspices and attempts to formulate lines for future planning. The book is divided into three sections: areas of interest, institutional resources, and common problems. It also includes a list of existing Catholic programs and a selected bibliography.

Sister Jerome Keeler, who has been one of the pioneers in this field, highlights her introductory essay with a sentence which might well serve as a topic sentence for future Catholic endeavor: "Considering the limited resources of most of our Catholic institutions in matters of buildings, finance, and faculty, it might be well to concentrate on courses which only we as Catholics can offer, instead of trying to give those which others can give as well or far better than we—the vocational and recreational courses, or even more serious courses in industry, business, carpentry, photography, and the like."

Future writings on the topic should include a program for the use and evaluation of television, radio and the motion picture; suggestions

for cooperating with existing agencies; a more clearly defined series of objectives; and a continued warning against the bootless frenzy to duplicate non-Catholic educational programs.

JOHN M. CULKIN, S.J.

PARENTS AND VOCATIONS

Parents' Role In Vocations. *By Godfrey Poage, C.P. and John P. Treacy, Ph.D.* Milwaukee: Bruce, 1959. Pp. vii-132. $2.95.

In vocational literature there are many important works to help guidance counsellors in assisting young people to choose a vocation. Books and pamphlets aimed at helping the young people directly are also available. Few volumes have ever appeared to aid the God-given vocational counselors, the parents. This book certainly makes up for that lack in this crucial field.

The work is a cooperative effort. Father Poage is well known for the high level of his writings on vocation promoting. Doctor Treacy offers a vocation guidance course for teachers at our own Marquette University. Both combine to present a significant contribution to the field. No phase of the parents' role is omitted. The reader progresses from the concept of the Catholic home through the different forms of guidance needed at the pre-school, elementary and high school levels. The presentation combines good practical wisdom with much psychological insight. The most important section, Chapter IX "Deciding A Vocation", is excellent psychology. Both supernatural and natural motives blend to present an excellent idea of what the call to serve God really is, and how a parent can decide whether his child has such a call.

The book deals primarily with fostering religious and priestly vocations. Jesuits can profitably employ the work to examine whether we encroach on the parents' rights in this field, and how the parents can be brought to realize and practice their obligations in aiding their children to choose a state of life. The "Parents' Self-Rating Scale" (pp. 127-130) could be offered to parents of students in Jesuit schools to see whether they are carrying out fully their duty to prepare their sons in an intelligent fashion to choose a state of life.

EDMUND G. RYAN, S.J.

THE CHURCH IN A REVOLUTIONARY AGE

The Nineteenth Century in Europe: Background and the Roman Catholic Phase. *By Kenneth Scott Latourette.* Harper: New York, 1958. Pp. xiv-498. $6.00.

Professor Latourette, well-known for his seven volume *History of the Expansion of Christianity*, initiates with this book another extensive project—a five volume, comprehensive study of the history of Christianity from 1815 to the present day. In the first half of this volume the author briefly outlines Christianity's development from its foundation to the eighteenth century and then provides a detailed treatment of the political, economic and religious aspects of the period immediately

preceding the century under discussion. The second half is a comprehensive survey of Catholicism during this age of revolution (1815-1914). The author considers all major aspects: the papacy, the history of religious orders, congregations, and societies, devotional life, developments in theology, dogma and the other intellectual fields, and ends with the history of the Church in each of the major countries of Europe and in mission fields. An exceptionally fine bibliography completes his study.

Professor Latourette expressly declares his active Protestant background in the introduction, yet he never allows his personal convictions to influence his scholarly objectivity. In fact, his care for Catholic sensibilities is patent, but happily this does not lead to any distortion, but rather to a balanced interpretation. The author has had all of the sections dealing with the Church read by Monsignor John Tracy Ellis before publication; standard Catholic authors such as Pastor, Pourrat, Leflon, Hughes are constantly cited; Catholic encyclopedias in English, French, German, and Italian are used; doctorate theses from the Catholic University and articles from the *Catholic Historical Review* are employed. The treatment of the Society of Jeus is very favorable. The author relies on Father Campbell's work which, if it is not the most modern or most scholarly history of the Society, is adequate for a survey of this type.

Here is a volume that deserves to be placed on all bibliographies for modern history courses, and one that should be read by all who wish to become acquainted with the historical background absolutely necessary for an intelligent understanding of the Church in our day.

WILLIAM J. BOSCH, S.J.

SEARCH ON THE LEFT

Voices of Dissent, A Collection of Articles from Dissent Magazine. New York: Grove Press, 1959. Pp. 384. $3.75 cloth, $1.95 paper.

This book contains a series of articles collected from *Dissent*, a magazine devoted to democratic socialism. It is divided into five sections; Socialism and Political Ideas, Life and Politics in America, World Politics, Politics and Psychoanalysis, and Man and His World Today. As in most collections of this kind the quality of the work is uneven. It ranges from a few rather strident intramural squabbles with the traitor liberals to some good penetrating analyses. Especially impressive are the articles by Asoka Mehta on the democratic industrialization of Asia and a tragic soul-searching by Ignazio Silone.

The last four sections of the book, which are discussions of individual social problems, are clear enough in intent. The first section, however, which is a kind of a group search for self-identification, presents a problem. The older socialists are in the position of the husband who wants to argue but whose wife agrees with all his arguments. They are rebels without a cause. The younger socialists have had to redefine their position. The question is, "What does it now mean to be a socialist?" What does he fight for and against? They fight against

any of the uncriticised orthodoxies which contribute to social injustice. In any case, the important thing is to remain critical, not to let go unexamined any of the institutions that tend to harden the arteries of a democratic society. They are no longer so interested in the image of the perfect society but rather in correcting the injustices of society as it develops. Here arise two problems. One is that injustice is a maladjusted relationship among men and to understand it, one must have a theory or an image of what man is. The socialists do not offer any definition in this book. The second problem is one of identification. All men are interested in the problems of injustice. Does this make them socialists? What is the particular aspect of their critical investigation of society that enables them to restrict to themselves the title of socialist? It may be only a problem of words, but after all, words are not just words.

EDWARD J. LAVIN, S.J.

INTRODUCTION TO HISTORY

Historian's Handbook: A Key to the Study and Writing of History. *By Wood Gray and Others.* Boston: Houghton Mifflin, 1959. Pp. vi-58. $1.00.

This manual of historical methodology provides an introduction to the science for the college freshman, a guide for the advanced student, and a convenient reference manual for the practicing historian. All of the necessary topics are treated: the nature of history, the choice of a subject, pursuit of evidence, criticism, construction of the paper, and communication. The distinctive note of this handbook is its practical nature; one-third of the book is devoted to a bibliography of the basic source books for obtaining historical information, and another third is concerned with the mechanical details of the actual writing of the term paper. The authors have allotted only two pages to a discussion of the involved subject of evaluation of sources and the establishment of their objectivity. Because of this jejuneness, they fail to warn their readers of the different philosophical viewpoints, especially those of the deterministic schools based on economic, geographic, and/or racial theories, that can, and have, prejudiced much of the historical research and writing in the past.

This handbook is noteworthy for its compact and comprehensive presentation of the information essential in order to write profitable and correct historical studies. The publishers are especially to be commended for their attractive format and reasonable price.

WILLIAM J. BOSCH, S.J.

ANGLICAN VIEW OF REUNION

The Recovery of Unity. *By E. L. Mascall.* New York: Longmans, Green, 1958. Pp. xiii-242. $5.75.

Since E. L. Mascall is an Anglo-Catholic, it is to be expected that in the present book, in so far as his argument is Catholic, much of it will be unacceptable to the Protestants; and in so far as it is *Anglo-*

Catholic, a not insignificant part of his thought will be completely unacceptable to the Roman mind.

His interest in the present work is to emphasize the necessity of a *theological* approach to ecumenical discussions rather than a continued discussion based on expediency. His claim seems valid that the search for union on the basis of common denominator can only mean union on the basis of the least member of that union.

Mascall's search for a theological approach is in the spirit of Father Bouyer's *The Spirit and Forms of Protestantism* of which he makes abundant use. Dogmatic union among Protestants and Catholics can only be achieved by going behind the Protestant controversy of the 16th century and re-examining the presuppositions of that controversy in terms of the philosophy of nominalism and the inheritance of the decadence of late medieval theology and worship. The resolution of the Papal question can only be achieved by going behind the conversion of the Roman Empire, to rediscover the essential function of episcopacy and the essence of the primacy of Peter.

It is the impression of the reviewer, however, that the central question in any approach to discussion with the Roman Church, lies in the field of ecclesiology and the nature and extent of authority. Unhappily, the author presupposes a position on the possibility of error and sin in the Church of Christ which must be abhorrent to the Roman Catholic. Only by first resolving the nature and authority of the Church on earth can the question of Episcopacy and of the Primacy of Peter be resolved.

The publication of the book is especially timely in view of the anticipated ecumenical council announced by the present pontiff, as it puts in clear relief the precise questions which are most in need of renewed affirmation and clarification for the benefit of the Anglican communion. If this is achieved, the book will have served a most useful purpose.

DANIEL F. X. MEENAN, S.J.

MODERN SANCTITY

The Hidden Face. *By Ida F. Goerres.* New York: Pantheon, 1959. Pp. 428. $4.95.

The Hidden Face is a translation of *Das Senfkorn von Lisieux*, a life of St. Thérèse of the Child Jesus. This life of St. Thérèse is one of the most comprehensive to appear to date, combining many of the best facets of previous biographies and adding its own material. It has the narrative strength of John Beever's *Storm of Glory*, the spiritual acumen of Urs von Balthasar's *Thérèse of Lisieux*, and the critical insight of Robo's *Two Portraits of St. Thérèse of Lisieux*. It is an excellent biography and it will be many years before it is replaced.

Frau Goerres is perhaps best when she attempts to fix Thérèse in the milieu of late nineteenth century France by indicating the factors, religious and social, that framed Thérèse's character on the natural level. Her relationships with her family, the influence of her parents and sisters, are carefully traced. The author does well in debunking

many of the legends that have grown up about Thérèse. These have put her *Story of a Soul* on a par with the Gospels and have made the little way a discovery uniquely Thérèse's, independent of all forms of piety that had hitherto been practiced in the Church. On the latter point, one has only to read the works of St. Francis de Sales and Père de Caussade to see that conformity to the will of God down to the smallest detail of life has always formed the solid foundation of Christian piety. What Thérèse did was to give it a newer emphasis.

Frau Goerres tries deliberately to bring Thérèse down from the pedestal on which overly pious individuals have placed her. She emphasizes the early faults of character, the lapses of taste, the narrowness of outlook the saint showed. She makes Thérèse human to show the remarkable quality of the final sanctity that the young Carmelite nun achieved.

St. Thérèse was called by Pius X, the greatest saint of modern times. Frau Goerres echoes that judgment. "The modern times" part of that statement is underlined by the fact that it was only in February of the present year that Mother Genevieve of the Holy Face (Celine), the last of the Martin sisters who did so much to promote their sister's cause, died in the Carmel of Lisieux.

GERARD F. GIBLIN, S.J.

SYMBOLS FOR LIVING

The Paradise Tree. *By Gerald Vann, O.P.* New York: Sheed and Ward, 1959. Pp. 320. $4.00.

Father Vann attempts in this book to situate the Christian revelation and life within the context of universal symbols, and, at the same time, to point to the realities underlying properly Christian elements of symbol. To do this, he subjects to cursory analysis the life of Christ, the commandments and the Sacraments, and at much greater length in the second part of his book, the Mass, attempting to point out the symbolic meaning of these for the "pattern of Christian living."

In so doing, Father Vann seems to confine his interest to emphasizing almost exclusively what the medieval scripturist would call the *moral* significance of symbol. Because of his insistence on this peripheral value of the rich symbols of Christianity, his book can easily be called a moral exhortation rather than an exposition of meaning. He dwells at great length, for example, in treating of the consecration of the Mass on its symbolic value for showing the necessity of conformity to the will of God. Communion, on the other hand, provides an opportunity for insisting on the sacredness of the human body.

Perhaps the unity of the book would have been somewhat enhanced, if the author had kept a particular audience more clearly in mind in its composition. Father Vann directs his remarks to such disparate groups as religious superiors, lay people, and church architects. His style is too popular to be of interest to the expert, and yet too obscure to be appreciated by the popular reader, e.g., by making undeveloped

reference to the Babylonian deities Marduk and Tiamat; to the ancient practice of orienting church buildings, etc. Against the position he takes in Chapter One, that modern man has been losing his sense of symbol, Father Vann seems to presume in his reader so vital an awareness of what may be called universal myth-elements that he can build from these to a deeper understanding of Christian myth: e.g., in his repeated reference to the "puer aeternus."

Finally, Father Vann allows association to travel unchecked, whither it will, so that unity of emphasis is lost. Take, for example, his analysis of the one word "*rationabilis*", in the "Hanc Igitur" of the Mass (p. 183). In the course of this we are led from the meaning ascribed to the word, through the idea of sacrificial fire, elements of "fire-worship" in Christianity, Sinaitic theophanies as fire, Moses, law and its opposition to legalism,—all in the scope of a few pages.

In short, then, it strikes this reader that the very nature and breadth of the problem at hand are too vast to be adequately resolved in any single volume.

DANIEL F. X. MEENAN, S.J.

THE CHURCH'S BOOK

The Bible in the Church. *By Bruce Vawter, C.M.* New York: Sheed and Ward, 1959. Pp. 95. $.75.

This readable popularization by the author of *A Path through Genesis* is designed to sketch the history of the Bible in the Church and the claim that it is the Church's book. The first chapter shows that neither ignorance of nor indifference to the Bible are marks of true Catholicity, despite prevalent contrary impressions. The Church is not adverse, for example, to vernacular translations, but rather to private interpretations incorporated under the guise of faithful translations.

In his second chapter, Vawter discusses the varying viewpoints on a rule of faith. For the Protestant this rule is the Bible; for the Catholic it is the Bible and tradition. Historically this has led to different emphases in the two camps. For Protestantism the perspicuity and sufficiency of the Bible became all important. For Catholicism there was first the question of determining the canon, then the myriad difficulties of keeping scriptural statements and traditional doctrine in balance. The Church has never pretended to be subject to the Bible. Rather she has insisted that she wrote the New Testament and defined the limits of the Old. Therefore she is the Bible's custodian and interpreter. And hence living tradition assumes a paramount place in any consideration of a rule of faith.

The third and final chapter is devoted to a consideration of the role of the Bible in the Church. To understand this role, the notions of inspiration, revelation, exegesis, and tradition must be properly understood. Vawter does a fine job defining each of these terms in non-technical language for the lay reader and in showing their mutual interplay and opposition.

RICHARD E. DOYLE, S.J.

PRACTICAL VIRTUES

The Virtues on Parade. *By John F. Murphy.* Milwaukee: Bruce, 1959. Pp. 144. $2.95.

This book, a collection of short articles that first appeared in the archdiocesan newspaper of Milwaukee, considers the most practical virtues for the modern American Catholic. The author follows closely the order and divisions suggested by St. Thomas Aquinas in the *Secunda Secundae.* The entire thirty-nine essays can be grouped roughly around the three theological and four cardinal moral virtues, with the majority clustered around the two eminently practical ones of justice and temperance.

The audience envisioned by Father Murphy is that of average Catholic laymen who are more interested in learning how to practice a certain virtue than in discovering precisely what it is or how it fits into the scheme of things. By using such imaginative sub-titles as: How to Play God, How to Avoid Being Avoided, and How to Avoid the Rising Cost of Blood Pressure, Father Murphy succeeds in winning the attention of his readers. Since the author presumes that his readers will not have much time for quiet thought, he has assumed the task of getting his ideas across quickly, and, if possible, with a twist that will cause them to be remembered.

Since the author's ideas are freshly presented and carefully applied to our American scene, this book might well provide ample material for a number of Sunday sermons. ARTHUR S. O'BRIEN, S.J.

POETRY AND HUMAN EXPERIENCE

Literature and Belief: English Institute Essays, 1957. *Edited by M. H. Abrams.* New York: Columbia University Press, 1958. Pp. 184. $3.75.

There has been so little agreement in recent years on the foundations of aesthetic theory, that this selection of essays from the 1957 Columbia English Institute comes as a pleasant surprise. It is heartening to find men of the critical stature of M. H. Abrams, Douglas Bush, Cleanth Brooks, Father Walter Ong, and Nathan Scott, basically in such agreement on the much vexed problem of the relationship between literature and belief.

The common denominator that soon becomes apparent is the position that, since literature is a specifically human activity, the poet's beliefs are a constitutive element of his poetry, and are thus an important object of the critic's attention. This is clearly an important and much-needed corrective for the excesses of the "poem-as-organism" wing of the New Criticism. The common ground is that the work of literature is indeed to be apprehended for its inherent values, but that in so far as it represents human beings and human experiences, it also involves "assumptions and beliefs and sympathies with which a large measure of concurrence is indispensable for the reading of literature as literature."

Professor Abrams maintains, like the others, that poetry is essentially cognitive, and insists that the poet "cannot evade his responsibility to the beliefs and prepossessions of our common experience, common sense, and common moral consciousness." Professor Brooks speaks of literature as "experience seen in the perspective of human values." Father Ong, in his incisive essay on "Voice as Summons for Belief," stresses the communicative role of the implicit understructures of values, norms and beliefs which control any literary work. Professor Scott considers the same elements as they operate in the creative process; appealing to Maritain's *Creative Intuition in Art and Poetry*, he shows how the "vision" of the world expressed in the poet's work is constituted by "his most fundamental beliefs about what is radically significant." Professor Bush's essay, though following the same general lines, is less satisfactory. In his effort to define an "ethical humanity" common to all literature, he finds it necessary to censure any commitment that is more definitive than his own least common denominator; thus he scores Dante, Crashaw and Hopkins for their too specifically Christian beliefs.

If these essays are symptomatic of a current trend in criticism, they are important as an indication that criticism has taken a giant step forward toward a realization of the role of belief and value in the critical endeavor.

J. Robert Barth, S.J.

EXCELLENT LIFE OF PIUS

Crown of Glory: The Life of Pope Pius XII. *By Walden Hatch and Seamus Walshe.* New York: Hawthorn Books, 1958. Illus. Pp. 272. $4.95.

This is a revised and enlarged memorial edition of the life of Pope Pius XII which was first published in March, 1957. It is certainly an attractive volume, and the style in which it is written makes it easy, one might even say exciting, reading. There are many photographs, which illustrate the whole span of the Pope's life. Sketches before each chapter reflect the scene depicted in the chapter.

In essence, the book is a simple, straightforward life of the late Pontiff, but it is by no means a mere catalogue of the dates, times and places in which he appeared. Rather, it is the story of the man himself, of his struggles, joys and sorrows. The reader glimpses his great desire for the priesthood, his struggle with ill health and the joy that his ordination brought him; then the reader is introduced to the Pope's intense desire for world peace, his struggle to preserve it, and the sorrow that was his when his efforts came to nought.

The only adverse charge that can be made about the book is that it insinuates that Pius XII is a saint and that his canonization is inevitable. This is something that every Catholic should pray and hope for, but it is not to be assumed at this early date. This is but a minor flaw in a book that is exceptional for its readability. The style seldom drags and at times the reader is conscious of the fact that his reading has taken on a sense of anticipation that is seldom experienced outside the best of fiction.

John J. Rohr, S.J.

NOW REIGNING

Pope John XXIII: A Life of the New Pope. *By Andrea Lazzarini.* Translated by Michael Hatwell. New York: Herder and Herder, 1959. Pp. 145. 25 photographs. $3.25.

This little biography, one of the first published about our new Pontiff, has already appeared in three different foreign language editions, and three more are being prepared. The author has been literary editor of *L'Osservatore Romano* for the past thirty years and is, consequently, well versed in Vatican affairs. The term "biography", however, must be loosely applied to his work since, in so short a space, he cannot hope to encompass the events, atmosphere, and personal response of seventy-seven crowded years.

The reader's attention often seems equally divided between text and notes. Roughly speaking, the text covers the procession of posts assigned to Angelo Joseph Roncalli, while the notes constitute an attempt at background. Of the two, perhaps the more significant area for the definitive biographer of the future lies in the material covered in the notes. To mention only a few possible spheres of study: there is the effect of Bergamo and its dynamic Bishop, Giacomo Radini-Tedeschi upon the life of the young priest; there is the turbulence of the Church-State problem in late nineteenth-century Italy; and there is the work of almost twenty years among the eastern European Catholics in Bulgaria, Turkey, and Greece. Add to these eight more years as the Apostolic Nuncio to post-war France and another five spent as Patriarch of Venice, and we can understand the compression required to relate the whole in less than 150 pages. On the whole, however, the author has succeeded in his task, and his short sketch presents perhaps as clear an outline as we can hope for at this time.

WILLIAM T. JONES, S.J.

PHILOSOPHY THROUGH THE AGES

History of Philosophy, Vol. I. *By Johannes Hirschberger.* Translated by Rt. Rev. Anthony Fuerst. Milwaukee: Bruce, 1958. Pp. ix-516. $8.00.

The author considers history of philosophy as a progressive reflection towards an objective systematic solution of philosophical problems and therefore, he presents in this book not a mere outline of history but a philosophical endeavor. The presentation is flowing, stimulating, and the format is exceptionally clear. The material of each key philosopher (from Thales to Nicholas of Cusa) is divided into his life, works, editions, English translations, bibliography and his thought. The bibliography of the original German (1949) has been brought up to date and now includes many English titles. The two indices are remarkable. Some 25 important modern philosophers are indexed in this volume of ancient and medieval thought. The volume aims at the college undergraduate but the synthetic presentation should also stimulate the professional philosopher.

The author's unifying outlook is the Platonic current. In developing this, he sometimes oversimplifies; however, in these instances he is often most provocative. Instances of his Platonic "unity" are: Form plays the same role for Aristotle as it does for Plato; "To develop metaphysics as Aristotle understood it means simply to Platonize"; St. Thomas "does not actually accord sense perception any more importance than does Plato". We can appreciate how even Thomistic metaphysics must be understood and judged in the light of Platonic motives. He traces the Platonic element all the way to Cusanus. The latter's *coincidentia oppositorum* is a "Platonic dialectic" that forms a continuum of the Middle Ages and modern times, of German rationalism and Christian philosophy. With such a closing, the author prepares the reader for the second volume.

ROBERT H. COUSINEAU, S. J.

THE ROLE OF THE CATHOLIC UNIVERSITY

Patterns for Educational Growth. *By Theodore M. Hesburgh, C.S.C.* Notre Dame, Ind.: University of Notre Dame Press, 1958. Pp. xv-71. $2.25.

Today men are once again demanding that schools fulfill their essential functions. As President of Notre Dame, Father Hesburgh has at the beginning of each academic year related the role of a Catholic university to contemporary educational problems and opportunities. The first six of these inspiring short sermons constitute the present book.

"Wisdom and Education" reaffirms Christian wisdom, not mere learning, as the purpose and goal of university education. The kind of activism demanded by an incarnational approach to human progress is outlined in "A Theology of History and Education." Excellence and the zealous effort to obtain it form "The Mission of a Catholic University." The value of ideas in the battle for men's minds is beautifully set forth in "Education in a World of Social Change." "The Divine Element in Education" looks to the layman as bridge-builder between the divorced worlds of the temporal and the spiritual. The needless schism between scientific and divine truth is the burden of "Education in a World of Science."

Positive, optimistic, confident—these short addresses spring not so much from enthusiasm as from the conviction that education is "a common task of uncommon importance" to which a Catholic university can make an unique contribution.

ERWIN G. BECK, S.J.

SPIRITUALITY FOR THE LAITY

Journey to Bethlehem. *By Dorothy Dohen.* Chicago: Fides Publishers, 1958. Pp. 96. $2.50.

Dorothy Dohen, one time editor of *Integrity* magazine and author of *Vocation to Love*, has in this slim volume assembled seven short essays on phases of the spiritual life for the layman. They begin with thoughts on the preparing of one's soul for Christ by the practice of

penance, continue with suggestions for the use and value of silence and suffering, point up the place of hope and prudence in the Christian life and come to an end in the last two essays with very practical, balanced comments on the exercise of charity in group activity and on the not so easy 'little way' of St. Therese.

In the course of the essays, Miss Dohen calls the layman to a life of heroism in imitating Christ, not the heroism of the cloister and the monk, but that which is suitable precisely for the layman in his daily living. The examples she offers to illustrate and embody the principles of which she writes are apt and to the point. Her style is simple with a certain insistence on the basic and the fundamental which makes the book excellent for quiet meditative reading. She never seeks to answer what is often unanswerable, for example, the question of suffering. She does much more by indicating the relationship between each act of daily living and the more perfect following of Christ.

ROYDEN B. DAVIS, S.J.

THE HISTORICAL KEY

The Movement of World Revolution. *By Christopher Dawson.* New York: Sheed and Ward, 1959. Pp. 179. $3.00.

To understand secularism, communism, and nationalism, forces that divide the world today, Professor Dawson suggests a return to the study of European history.

The movement of world revolution started in Europe with the Reformation, the reaction against Renaissance humanism, giving rise to two societies: the humanist Baroque, with its kings and beggars, and the austere Calvinist Protestant, with its egalitarian core of traders and shopkeepers. Rationalism paved the way for greater change in the thought-life of Europe, until the French Revolution finally triggered the movement toward secularization that we know today. Religion has become a private affair, and the intellectual community of culture has almost completely become secularized. Oscillation from one form of absolutism to another created divisive revolutionary movements of which Marxian communism and Afro-Asian nationalism—both Western in origin and orientation—are today's threatening swells.

Afro-Asian nationalism has fed on the missionary expansion of Western Christendom and the spread of Western ideologies. Though inspired by Western political ideas and technological achievements, Afro-Asian nationalism is anti-Western. The wounds inflicted by Western colonial exploitation take some time to heal.

In the face of today's crisis, what force can save twentieth-century man? Christianity, Professor Dawson answers, which transcends race, time, and place. Just as in the past Christianity gave Europe the basic strength and unity that still undergird it despite countless revolutions and two World Wars, so now Christianity offers itself as the only transcending force and basis of East-West unity. Christianity, however, must not be confused with Western culture or technology.

To the Christian alive to the problems raised by secularism, Marxian

communism, and nationalism, this book is timely. To men who seek the key to the understanding of world history, this book is timeless,—"must" reading to those who have not abdicated their right to think.

JESUS M. MONTEMAYOR, S.J.

CHRISTIAN RENEWAL

Towards A New World. *By Richard Lombardi, S.J.* Translated and condensed from the Italian. New York: Philosophical Library Publishers, 1958. Pp. xvi-276. $6.00.

It might be well for the reader to begin with the last chapter of this work. There it is stated that, while the accomplishment of the plan for a return to Christian values outlined in the second part of the book may sound like a dream, details of the plan need not necessarily be put into practice in the order indicated. The individual or the group may start reorganization at any level: that of the family, the profession, the parish, the diocese, the nation, and from there gradually influence the levels above and below. By reading the last chapter first, the reader will see the value of individual ideas in the plan, and not get the idea that Father Lombardi's scheme requires a special charism for every institution.

The great value of the book lies in its spirit of optimism and faith. The first step toward a new world is spreading the belief that our present problems can be solved by a return to Jesus. And the history of our times bespeaks a need for Christian renewal. The author describes the age of achievement as an age of great despair and destruction due to the wrong use of our achievements. It is an age humiliated, uncertain of itself, purposeless. Two solutions to the problem of our age have failed thus far to respond to man's spiritual need: extreme individualism and extreme collectivism. History again looks to Christ for the balance between freedom and solidarity.

Father Lombardi stresses that the carrying out of the proposed plan will entail a struggle against the evils at work in society. This idea of the Two Standards recurs throughout the plan he outlines for the New World (Part II). And the imagery of the spiritual conflict lends itself to the theme of the book: an assembling of the forces that work together for good.

The members of the hierarchy, the clergy, religious superiors, and laymen in charge of influential institutions in Christian Society, might well have different ideas than the author as to the feasibility and method of organization. And the external reorganization of group activity under the single heading of Catholic Action may be less of a need in the United States than elsewhere. But simplification and pooling of resources are part of reorganization too. The author's suggestions on methods of self-evaluation are excellent.

Father Lombardi makes his strongest calls for reorganization at a higher level, and for pooling of resources and talents, in the field of propaganda: radio, television, and every type of Catholic publication. All will not accept the order and the emphasis of Father Lombardi's plan.

But all will gain a great appreciation of the spirit of charity and humility and cooperation required for the task that historical events impose upon Christian society. And every reader of "Towards A New World" will be inspired by the breadth of vision, the lack of pettiness and absorption in narrow personal interests, the call to generosity and dedication that underlie the theme of the Italian Jesuit's message.

JOHN A. DOTTERWEICH, S.J.

STUDY IN CONFIDENCE

An American Amen. By *John A. LaFarge, S.J.* New York: Farrar, Straus and Cudahy, 1958. Pp. 254. $3.75.

Father LaFarge's new book, a companion volume to his autobiographical account *The Manner Is Ordinary,* is a moving reflection upon his long and fruitful life as an American, a priest, and an intellectual. His explanation of the title is a thrilling statement of the basic attitude of hope that he brings to these three interrelated levels of his life: "Though a priest is relatively but a small person, quite lost as he paces a bridge of thought between time and eternity, the years have taught him he may glimpse depths of the voluminous river that flows beneath it all. My life philosophy, touching on questions such as the ultimate meaning of life, the authenticity of human liberty, or man's hope for unity and peace, is one of confidence, expressed in the word Amen: confidence in my country, in my holy faith, in my fellow-man."

Father LaFarge's reflections on society, the family, history and government, are probing and perceptive; his approach to the race question is, as always, incisive and profoundly realistic. But it is in his meditations on the nature of his priesthood and the role of the priest in the modern world that his words have, for the Jesuit and priest reader, their deepest meaning. "The priest says *Amen* . . . not to the sentiments nor even to the prayers of a single individual, but to the Church, with which he holds a continual dialogue . . . He does not just *say* Amen; he *is* Amen: his life, his total commitment, is a response to the Creator's own commitment in his regard."

This is an important book, and a book that is ripe with the wisdom of years. For priests, for Catholics, indeed for all Americans, it is a source of light on the decisive importance of Christian values for our modern America. It brings to the modern world and its problems the spiritual insight of a man of great mind and heart, who has seen and fully lived the priest's dedication to the work of Christ.

J. ROBERT BARTH, S.J.

FAR EAST TODAY

Recent Oriental History. *By Horacio de la Costa, S.J.* Manila: Ginn and Company, 1958. Pp. 60. $0.75.

Father de la Costa has written a brief but excellent survey of the complex and seemingly unprecedented situation in the Far East, rather euphemistically styled in some quarters as "The Far Eastern Resurgence." Intended to supplement Steiger-Beyer-Benitz's *A History of*

the Orient, the present brochure covers the history of India and the Southeast Asian countries from the middle of the nineteenth century to the present. Together, the two form a complete history of the Orient from the earliest times to the Space Age.

One of the best qualities of the present work is the clear and masterly analysis of the events that led to the present tension in the Far East. Unhesitatingly and surely, the author's vibrant narrative brings the reader face to face with the various factors and circumstances that, unappreciated at the time of their occurrence, now explain why in their efforts for "freedom and a fair chance to achieve a reasonable amount of security and stability for themselves as independent nations . . . the experience of colonial rule has left among Asians a strong residue of hatred and fear of Western imperialism."

For example, although by the "second decade of the twentieth century considerable material and social progress had been achieved under the guidance of Western powers," and conditions in India and Southeast Asia had eased somewhat in "the form of technical development, efficient administration and social welfare," still it was true that "their economic resources were being exploited mainly for the benefit of their respective mother countries."

As Father de la Costa writes, "There is much to be said for the view that the communist threat in Asia cannot be effectively met except by close cooperation with the anti-communist powers of the West . . . Thus, the principal and most urgent task of those who, both in the West and the East, have the best interests of Asia at heart, is that of making possible a system of collective security against communist attack or subversion which would at the same time give effective assurance to former colonial countries that they will not again be subjected to imperialist domination, whether economic or political."

J. S. Arcilla, S.J.